

THE
Golden-groue,
moralized in three Booke:

A worke very necessary for all such,
as would know how to gouerne
themselves, their houses, or
their country.

Made by *W. Vaughan*, Master of Artes,
and student in the Ciuill Law,



Printed at London by Simon
Stafford, dwelling on Adling
hill, 1600.

Ad fratrem de Insignibus
suis Epigramma.

A Mhigo, cur bicolor nostra Léo stirpis alūnus?
Bestia cur, frater, λευκοπολαίριa est!
Num quia purpurei nostrum sit stemmā reatus
Expers, suspiciens candida, nigra premens?
Num quia conueniant, Insignia dissona, in unum
Tam genus Anstrinū, quam Boreale genus?
Vel quia Caucaso similem de monte Leonem
Prostrat dextro vis proauita Ioue?
Forte Molorchæus leo talis ab Hercule cesus;
Talis natus erat Menaliisque plagis.
Sed qui sit nostrum, seu qua ratione colorent
Parte priore album, posteriore nigrum:
Causa latet; Lethe mysteria tanta colorum
Abluit, hac centum noscere lustra verant.
Macte Leonē tamen, frater charissime, macte
(Stemmata Kiffini) Thermodoonte tuo.



To the Right worship-
full, my louing brother, Sir Iohn
Vaughan of Goldengroue, Knight,



Ato of Utica (as
Plutarch writeth) be-
ing demaunded whom
he loued best, answe-
red, his brother. then
the other still continuing to aske
him, and who next, he likewise an-
swered, his brother. And so a-
gaine the third time, he answe-
red, his brother. Thrice in like sort
was I ask'd, & yet vnask'd, ask'd of
my selfe, though vnask'd of others,
whether to one or three I would
dedicate this my threefold booke:

A 2 To

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To this myself vnto myself made
answere: to whō more fitly should
I dedicate my first booke treating
of Vertue, then to my vertuous
brother? to whom my second of a
Familie, then to my familiar bro-
ther? to whō my third of Ciuility,
then to my ciuil brother? The con-
sideration of which points (deare
brother) moued me to present vnto
you alone, and not to three this
Groue of mine, cōformed as nere
as I could, like vnto that golden
groue of the ancient Hesperides.
Wherin I could be said to imi-
tate, the Philosopher Athenodo-
rus, who parted with his elder bro-
ther Zeno all his goods, & gaue
vnto him the one half. for what is
more agreeable to nature, thē that

one

DEDICATORIE.

one brother shoulde to his power reciprocally aid another? & what more prodigious, then that one brother shoulde bee a wolfe vnto another? this plainly and wisely was specified by the Greeke poct Euripides, who said: questionlesse he that loueth not his brother, loueth neither him, that begat him, nor her, that bare. And againe confirmed by Antigone in Sophocles: I must (quoth she) loue my brother better then my sonne, by reason that hereafter I may very well haue more sonnes, but, my father & mother being both dead, neuer more brethren. Standing, I say, vpon these termes, & hammering in my mind on the anuill of our muuall loue, I thought it part of my duty to impart vnto you the iust

THE EPISTLE

halfe of my substance, nay, in a maner all my substance, desiring you withall, that, cuē as a skilful Geometriā at the games of Olympus by the bignesse of Hercules foot gessed of the stature of his whole body: so by the outward view of this my triple treatise, you will measure the willingnesse of mine inward mind. As for barking sycophants and enuious caitifes, to whose controlling check the very best of all scholers haue bene subiect, I passe not for them, namely, let them make tennis balles of my bookeſ, yea, and bandy them quite away, if they can. Onely this is my wish at this present, that you, most louing brother, will diligently peruse the ouer, & shelter the vnder the

DEDICATORIE.

the vaile of your fauourable cen-
sure. Almighty God (that I may
now ende) giue you your hearts
Christian contentment, while as a
Pilgrime you remaine in this
earthly groue, & make your mind
pliable and ready for the contem-
plation of that golden and euerla-
sting Groue prepared for the
Godly in the world to come. Frō
Iesus Colledge in Oxford.

Your louing brother,

William Vaughan.

To the Reader.



Entle Reader, my two
yeeres silence since the e-
dition of my last Latine
poems argueth me in thy
censure, eyther to haue
uer slept my selfe with Epimenides, or to
haue plaid the micher amongst the pb-
scure Antipodes. Which inconuenien-
ces(I confess) the worldes ingratitide,
being a great discouragement, and the
burthen of my professiō, a necessary im-
ployment, made me with diligent care to
attend another Cynosure, by which the
course of my studies might be directed.
In consideration whereof fearing some
patent of concealment I breake forth
at length, and am come to plead mine
own tenure in a more familiar language.
And this I do, aswell because euery one
may perfectly know my meaning, as
that I might craue pardon of mine audi-
tory, if either I goe awrie, or chaunce to
trip, no mā goeth so vpright, but he may
by some casualty or other kisse the
ground. It is a good horse, that neuer
stumbleth. Erre I may in writing, but it is
thy part (courteous Reader) to brooke
mine errours with patience. As

To the Reader.

As for the subiect of my discourse, it resemblith the hearbe Muscouy, in that as it being ioyned to other flowers doubleth the sweetnes of the: so these fruits of mine being now growne to a Groue, will augment each other sauour to the sence-pleasing comfort of the reader. If any man delight to haue himselfe shinc with a glorious shewe of vertue, I haue giuen him the topes of moral behauior; if to haue his house and family wel beautified, I haue yeelded him diuers braunches for that purpose; if to haue his countrey flourish, I haue sent him the deep-grounded stemme of policy. And if the greatest Gardener of the best manured Eden had vouchsafed me the settes of Diuiner worth, such as bloomed in the holly and golden groues of his Prophets, I would haue offred vp a sweet smelling sacrifice of the purest choise; but since that glorious Paradise for the first mans offence hath bene shut vp from any entraunce, I thought good to present thee with such fruities, as this earth affoords, a three leau'd bud, not onely of incōparable sweetnes to him, that hath it, but also of infinit admiration to him, that beholdeith it.

To the Reader.

In conclusion, wheras in these bookees
I make often mention of my Cōmenta-
ries vpon Persius, thou shal vnderstād,
that I haue had thē ready together with
a most easie Paraphrase in English and
Latine to be printed aboue a tweluemo-
neth agoe, but for certain respects, I cau-
sed thē to be closed in a case of delay &
rejourneied, till I find better leasure to
put thē forth. For euē thus & thus must
we take opportunity for þ publishing of
our labours, howsoeuer they may chaūce
to please the curious sort *but so and so*. If I
could promise my selfe kind & gracious
acceptāce, I would promise our age the
like Cōmentaries vpon a Satyrist of the
like vaine, euē the learned *Iunenal*,
thereby to stirre vp other men,

— — — *quos e quus amauit*
Iuppiter, ait ardens euexit ad ethera virtus
to giue light to his gloomic and hidden
excellency. In the meane time view o-
uer this Golden-groue seriously, and, if
thou reapest any good thereby, glorifie
the great Lord of Hierarchies, who for
thy sake gaue mee grace to frame it.
Farewell.

Thine in the Lord
W. V.

CARMEN EMBLE-

maticum in aurum G.

Vaughanni salutem.

A Vreum longe nemus hoc amoenos
Vincit hortos Hesperidum nitore :
Aureos fructus pariunt quotannis
Arbores : cœlo radios ab alto
Hic habent frondes. Locus hic amœnus,
Quo Deum Musæ recolunt sub umbris,
Quo canunt latæ volucres sub umbris,
Quo nouum lumen rutilat sub umbris :
Non vepres, spinæ, tribuli, myricæ
Hic vigent, Musis locus est dicatus.
Aureas plantas alit hic sacrato
Rore Vaughanus, pietatis hortus
Crescit e plantis : pietatis Author
Seruet has plantas, precor, a malorum
fulmine tutas.

Iohannes Williams, S. Theologie
Doctor, & publicus professor in
Academia Oxoniensi.

In eundem.

Omnia si nobis tria sint Vaughanus, vel unum,
Omnia tunc liber hic trinus & unus habet.

Ethicæ

Ethicę & urbanę lex iuncta domestica legi,
Trina quidem, numeris sed quoque tota suis.
Promis Vlissę atua scripta non nos arte,
- Dum mores hominum, publica iura canis.
Digna igitur multa & ciuili laude resulget
Tum quia toru canit, sum quia Musa toru.

Gulielmus Osbern Procurator
Academiae Oxoniensis.

In eundem.

EThica scribenti suggessit Cynthius: anno
Ingenio magna est vrbis quoq; digna tuo:
Dumq; domos coleres maior , sanctosq; pe-
Publica sollicitat Res super illa rapi. (nates,
Quid magis? æternū celebris nisi scādis Olym
Materies arti celsit, & æqua seges. (pum.
Prima legat populus, legat altera publicus alti
Hospitii Dominus; tertia Regis erunt.
Tu bene diuiso libros dum diuidis orbi,
Hos orbi sapiens, te dabis ipse Deo.

Henricus Pricius S. Theologix
Bachalaureus , & Collegi
sancte Iohannis Socius.

In

In eundem;

M Agnanimū vere fratrem sic imbuis arte,
Vt curare ~~soλη~~, sēque, domumq; queat.
Quid maius magno possis concedere fratri,
Quam quo prudenter seq; suosq; regat?

Griffinus Powel.

In eundem.

(ricæ

N On omnes arbusta iuuant, humilesq; my-
Docta cothurnati Musa Maronis ait:
Ignoscas mihi, culte Maro, pars altera vera est
Carminis, & pars est altera falsa tui.
Displiceant vtcunq; rubi, sterileisque myricæ,
Quiq; fouet tribulos falce domandus ager:
Læta tamenē me arbusta iuuant dumetaq; læta,
Aurea sunt; & sunt aurea, amice, tua.
Saluete O priscum redeuntia tempora in au-
Inque dies ætas mollior inq; dies. (rum,
Vepribus assueti mutasse cubilia Patres
Dicuntur, nitidas atque habitasse casas.
Conuerso in melius sæclorum gratulor orbì,
Ecce tibi in medio moenia sunt nemore.
Non hoc Thræcius Getica cū veste sacerdos
Natusue Amphion de Ioue fixit opus.

IIIc

Ille meus condebat opus, qui prestat utriusque,
Ille casas cultas fecit, & ille nemus.

Qui vere & ex animo tuus es,
Iohannes Bulden.

In eundem, ad Authorem.

E Thica ciuilem docet instructissima vitam,
Musaq; ciuilis Regna domosq; docet,
Sit tibi cum libro fatum par, surgit in altum
Ex paruo, in summos tu quoq; surge locos.
Desere priuatam (placeat tibi publica) Musa
Exemplū hoc magni grāde Maronis habes;
Ille boues & oves gracili modulatus auena,
Serior hinc annis arma virumque canit.
Tu simili scribens vena, moreisque domosque
Instruis; extremam principis aula tenet.

Nicholaus Langford, *Art.*,
Magister.

In eundem.

PAetoli rutilasue Tagi quid quæris arenas?
Vaughanni plures dat tibi saltus opes.
India quid fuluum caput exeris? India sordes,
Hæc superat silvas aurea silua tuas.

Quid

Quid vetus ostentat bifrontē fabula Janum?
Geryonem triplicem quidue poeta suūm?
Respuit hic Iani titulum, vult esse triformis.
Odit Geryones, excolit hic animos.
Mores compescit, dispescit, vt Orpheus; xdes
Instruit; & plebem iure iugoque tenet.

Thomas Came, *Art.*
Magister.

In eundem.

(librent:
CV in tria, forma, modus, situs, omnia sidera
Iusq; triplex, triplex Gratia, parca triplex:
Cum sophiae triplex sit pars; partusq; trifor-
Matris Opis; Stygiitela trisulca Dei: (mis
Quis vetet hunc Lucum triplice te dicere? li-
Sidera, ius tribuis, fata Charing; refers, (bras
Auro deducis Sophiam (Vaughanne:) Iehouæ
Regna, maris fines, Dæmonis arma canis,

Gabriel Powel.

To Master Vaughan the Author of
the Golden-groue.

While thou in sacred studies dost bestow
Thy watchfull houres these thanklesse
times among,
From

Frō learnings' root three vertuous brāches grow,
Charming the pow'rs of euery Muses song

To leauē their two-topt hill, and for a space

In thy freish Grouē thier mutual selues embrace.

Thy Golden-groue, thy euer-blooming spring,

Thy vertues nurserie, thy wits deere brood,

Where like the Graces dauncing in a ring

Three sciences invite the publike good. (stroue,

Needs must the Groue, where these fair vertues

Be thought a precious and a golden Groue.

The morall Nymph with deep discretion goes,

The Oeconomick with a carefull eye;

The Politike the state of kingdoms knowes;

Treating of Nations, counsels, maiestie.

The seuerall places of their best renowne,

And obiects are the heart, þ house, the crown.

Now let the heart estrangēd at the laist,

(If any such the Golden-groue inherite)

Behold the seat where Equity is plac'd

With due regard of an impartiall spirit.

And so preferre an honest Ethicke praise,

Before he come to Politike essayes.

Then let this house for Oeconomics worth

Deserue the title, which it long hath borne.

No drossie exrement from gold comes forth;

Then golden as it is, O let it scorne,

That any dregs or blemishes be found

To spring frō out that Groue, & fruitful groūd.

Lct

Let Policie defend the lawfull right,
Since Countries perish by the hand of wrong.
Vaughan, the world in censure is vpright,
Esteeming thee amongst the learned throng.

If any stonie friend vniustly deale,
Tis no true Diamond in golden seale.
Thy worke shall liue, so shal thy Brothers fame,
But much the more, if he regard thy paine,
And gratifie thy Muse, that makes his name
The note of all eternitie to gaine.

Three ages Nestor liu'd; now (as they be)
The Mules giue thy Legend three times threē.

Thomas Storer, Master of Arts.

*In commendation of the Golden-grouse,
and the Author thereof.*

WHO so do wish Philosophie displaid,
Garnished in colours of most perfect hiew,
Resin'd againe, that lately was decaid,
And this againe laid out to all mens view,
Which in dilgrace erst bad the world adiew,
(So things suppres'd, and troden low to grou'd,
With great applause do to the starres abound.)
Let such draw neer and view this Golden-grouse,
Whereof the rootes are, vertues of the mind:
The trunks & stalks, that grow these roots aboute,

B

Joint

Joint vertues are to priuate rule assign'd:
The boughs, the publick sway of kingly kind.

Vertue the root, Rule priuate is the stemme,
The branches are, the golden Diadenie.
All which are done by learned Vaughans pen,
Thereby deseruing well eternall fame,
Who tooke great paines to benefite all men,
That would with singlenesse peruse the same;
Thus hath he got himselfe a golden name.

And thus we see this stately Golden-groue,
Whereof the motiue was, his Brothers loue.

Samuel Powel, Master of Arts.

To the Authour.

Thy selfe a tenderer of that Golden-groue,
To which thou send'st this golden Groue of
How truly that so called was dost proue : (thine,
How truly this : it needs no proofe of mine.

It is no gilt, it is a golden booke,
Fit for that gemme thy Brother on to looke.

The gold whereof, as pure as euer shone,
(Let Enuie speake, she can it not denie)
Feares not to touch the learneds Lydian stone.
Who buyes this Gold, too deare it cannot buy;
It is refin'd in furnace of thy braine,
In fire then to trie it, were but in vaine.

Some

Some say *Prometheus* man of clay did make,
But beastlike passions put into his heart:
Vaughan, beleue them not, for they mistake,
To make men was not his, but is thine Art.

Thou hast effected what he ne're began,
Thou hast made maners: maners make the mā.
Gold-gutted *Craffas*, were he now aliuē,
Might here find gold to find an host of men :
Rich-finger'd *Midas* might here learne to thriue,
Not by his owne rich touch, but by thy pen;

Which Chimick-like (I hope) wil turn to gold
Our iron times, and make them as of old.

John Raulinson, *Mister of Arts.*

In praise of the Golden-groue, moralized
by master Vaughan.

A Mid the vale of Idaes bushie groue,
Before a bribed Judge (such was their fate)
A Trinitie of Goddesses once stroue:
Gold caus'd their strife (the cause of all debate.)
Now a new Judge their quarrell hath acquitted,
Attoning this late-iarring Trinarie,
And, sith in groues and gold they first delighted,
Hath built a Golden-groue for this faire three.
Where Pallas first vntoldeth vertuous sawes,
Which Venus doth conuey to families.

Then Juno tempreth both with rightful lawes,
And those themselues with heauenly policies.

So these, whom Gold & groues first set at strife,
Thus Golden-groue combines in blessed life.

Charles Fitz-Geffrey.

In commendation of this Golden-groue.

Some write of th' Isle of the Hesperides,
Where golden fruit in greatest plentie grew;
A pretie fiction, and no doubt did please
The Authour selfe, although it were not true.
If by our dayes we measure thole of old,
(For now men loue if but to dreame of gold)
No more a fiction, now no more a toy;
Vaughan hath made that true, which they but
By Vaughans Art it is that we enjoy (faign'd;
That, which but onely they in shew obtain'd,
A Golden-groue, a harbour of delight,
Against the storins of Fortunes weaker might,
What gracious gift can Sophia now bestow,
On Vaughan worthy his industrious paine,
Vnlesse of boughs, which in his Groue do grow,
With golde wreaths she crown his learned brain,
Fortune cannot reward desert of wit,
. But honour, onely she doth nourish it.

Thomas Michelborne.

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that are contained in
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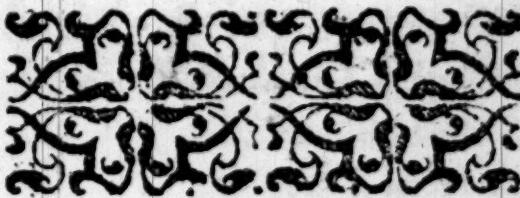
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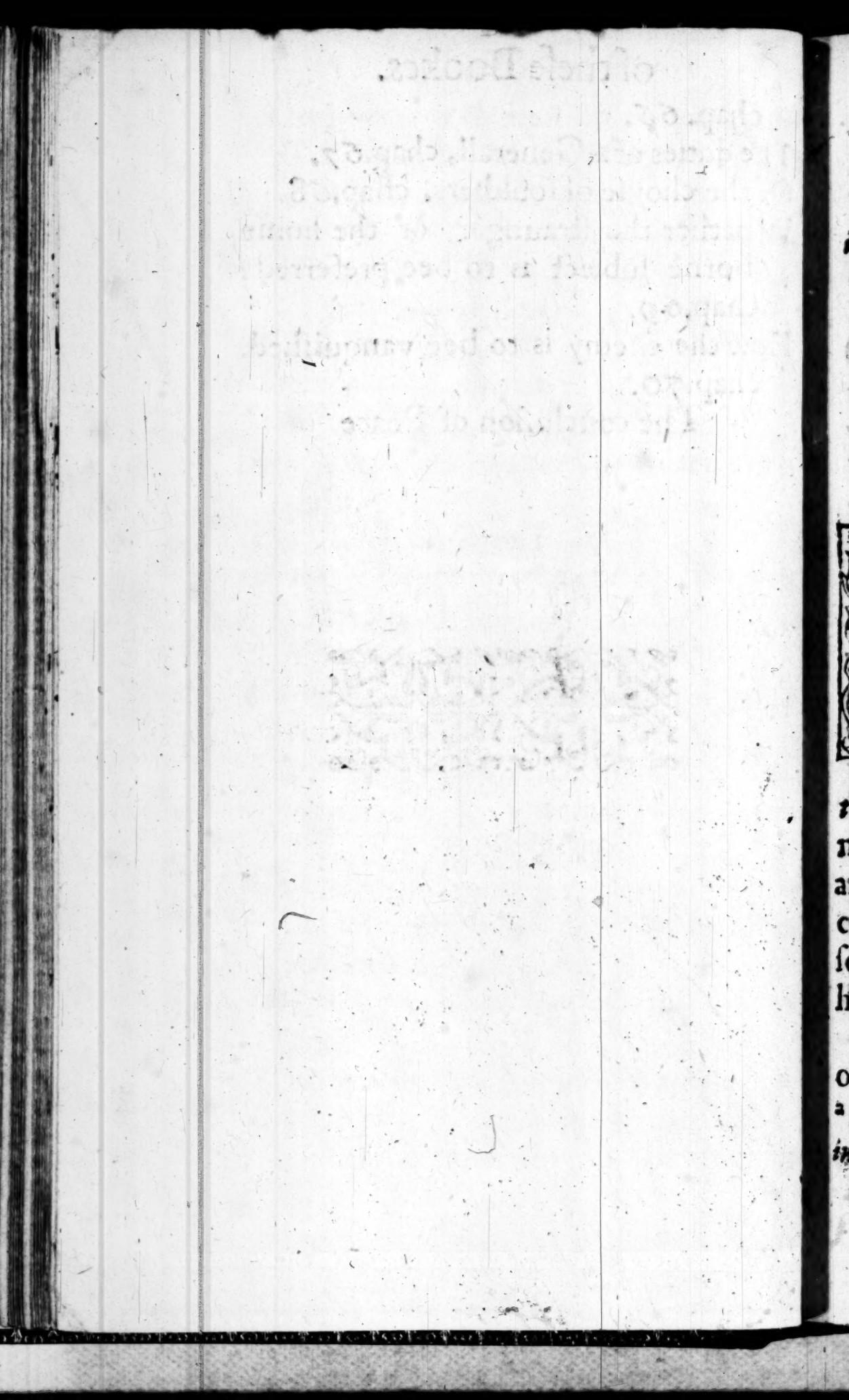
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The first Booke of the Golden-groue moralized.

The first part.

Of Gods nature. Chap. I.



Orasmuch as all the Pind. in
endeouores of humane Pythies,
actions do proceed from
God; and, except hee Ps. 127:
build the house, and vp-
hold mens enterprises,
their labour is but lost,

that build: I hold it a requisite point of
my duty, that in these mortall discourses,
and politique traditions, I beginne prin-
cipally of his Maiestie, and search out
some essentiall property flowing from
his Diuine & incomprehensible forme.

For the accomplishing of which, and
of all the rest which I write, assist mee,
²⁰O thou great Gouvernour of heauen, and
udge of the world, with thy sacred power:

C grannt, <sup>Senec. in
Hercule
furante.</sup>

The first booke of

Boet. l. 3. graunt, I beseech thee, that my mind may
de conso- ascend vp into the straight and noble seare
latione of vertue, where I may find the fountaine
philosop. of goodnesse, and reueale the same being
metr. 9. found vnto thine almost lost & altraied
sleepe.

Arist. li. Gods supernatural nature (I confess) being euery way infinite cannot possibly be contained by any limited creature.
I. Poste- * Things subiect and familiar to sence
rior. ana- are comprehended in the mind by an ima-
liticor. & ginalie resemblance of them : but as for
li. 3. Phy- things infinite and not subiect to sence
sic. & Ca (of which nature God is) how shall I be
sus lib. 3 able to imprint their likenes in my fee-
Comment. ble and shallow braine ? * No man hath
Physic. seen God at any time, * yet we know him by
cap. 7. his miraculous workes. To come neerer
* I. Ioh. I his description, I find that God is a most
18. pure, essentiall, and actiuе forme, without
* Cic. lib. mixture of matter & forme, or distinction
I. de na- of partes, every where alike, and the very
tura De- same. And againe, God is vncreate, per-
orum. petuall, that is, he euer was, and euer wil
* Arist. l. be, he was not made of nothing, for no-
I. Physic. thing, according to the Philosophers say-
Iucr. lib. ing, is made of nothing.

I. de rerū The Gentiles, albeit wāting the light
to

the Golden-groue.

to vnderstand perfect truth, were yet all *natura*,
of them for the most part amazed at the *Persius*
excellēt glory & power of God. Pytha- *satyr. 3.*
goras said, that God was a liuely mind, *& Baet.*
that pearced into al things, of whom al lis *lib. 5. de-*
uing creatures receiued their being. Thas consolat.
Iles esteemed him to be an vnderstanding, philosop.
that created all things of the element of
water. Chrysippus called him a naturall
faculty endued with Diuine reason.

Thus we see, that there is engrauen in
the hearts of men a certaine feeling of
Gods nature, which cā neuer be rooted
out. And although swinish Atheists doe
laugh at that, which I haue written tou-
ching the Godhead, yet that is but a *Cala lib.*
laughter from the teeth outward, because *I. Instit.*
inwardly the Worme of conscience gnaweth *cap. 2.*
them much more sharply then all hore sea-
ring irons.

Finally, to leaue the Gentiles opiniōs,
I judge it not amisse, if wee satisfie our **Arist. li.*
selues to beleue, that God is almighty, *2. de A-*
his might vnsearchable, & his power ad- *nima.*
mirable. And as **the soule is wholly both in *Casus li.*
the whole body, & also in euery meber of it: 8. Cōm.
**So God is wholly both in the world, & like- Phys.ca.*
wise wholly in euery part of the same. 10.

The first booke of
Of the knowledge of God.

Chapt. 2.

Dlagoras and Theodorus were not ashamed to dispute against the Deitie. Neither (as I heare) do some of our brazen-faced Caualcers cease to blasphemē God by denying most impudētly his euerlasting eslence. O foolish men! when they see a faire house, they immediatly presuppose some one or other to haue built it. So in like maner whē they behold one another, will not they sometimes euē by natural discourse aske, who made them? The heathen Oratour saith,
b Cic. li. I
Tuscul. that ^b there is no natiō so sauage, no people so sēceles, which wil not cōfesse that there is some God: & euē they that are Libertines, Epicures, and in other points of their liues differing litle from bruite beasts, do reserue some seed of religion;
c Iam. 2. Allo, 'the very Devils beleeue, that there is a God, and do tremble, as saith
Ig.
**Calu. li.* the Apcstle. Yea, *the very obstinacy
I. Inflit. of the wicked is a substanciall witnessse
cap. 2. that the Deitie is knownen, which with their furious striuing yet canuer wind themselves out of the feare of God. But what

the Golden-groue.

what need I dally thus with doltish Atheists? let them read the holy scripture, & they shall find fve generall meanes, whereby God is made manifest vnto man.

The first, are the framed things, wherin God did first reueale himself, for * the heauens declare the glory of God, and the firament sheweth his hādy worke. The secōd is the sparke of nature, wherby all men as it were by naturall instinct obtaine the infallible admonition of the truth. The third way whereby God is made knownen, is the verball will, which successiuely from time to time in some countrey or other hath bene holden vp by worldly blessings, apparitions, ceremonies, prophesies, and last of all by the presence of the Messias himselfe. The fourth is the holy Ghost, who openeth our misty eyes, wherby we embrace the true and Apostolicall doctrine. The fift meanes, whereby God is knownen, are his miracles, at the sight of which the very Atheists themselves being affrighted must exclaime with Julian the Apostata: *Nazian.* O God, O Galilaean, thou hast overcome in Julian. our unbelife.

*Psal. 19

Orat. 2.

The first booke of
Of Atheists. Chap. 3.

OF Atheists there are two sorts; the inward, and the outward. The inward Atheist is he, that slyly carieth the countenaunce of a sheepe, and yet is no sheepe, but a sheep-biter. He swalloweth vp aduowsons, hospitals, and other mens goods vnder pretence of simplicity. He raiseth rents, incloseth commonons, and enhaunceth the price of corne. With his wooll or wealth hee vseth to snarle & deceyue honest-minded men, whom at length hee notwithstanding hauing Scripture in his mouth snatcheth at most greedily, & clappeth in irons. This kind of Atheist I will decipher hereafter.

The outward Atheist on the other side openly professeth nature to be his God. And euen as the spider infecteth with poysone the fragrant liquor hee suckes; so the outward Atheist most wickedly extracteth common places out of the secretes of nature, and turning them to his owne vse, hee blasphemeth God, whom he neuer knew.

Is there any rayne without a clowd?
any

the Golden-groue.

any apples without trees? any portraiture without a painter? any kingdome without rulers? can the heauens moue without a mouer? say, thou viper, (for a better name thou deseruest not) wilt thou not beleue that, which thou beholdest with thine eies? wherfore, I pray thee, was the world framed? was it not for man? what idiot, when hee paileth through a village, though halfe ruinous, will not presently suppose, that it was contriued by some or other? Much rather, O sensuall beast, shouldest thou imagine, that a quickning maker, euē God, hath created not onely thee, but all the world besides.

If no reason will persuade thee, yet, me thinkes, the extraordinary punishments of God, which alwaies, such Atheists, as thou art, haue felt, should be of force, to recall thee from thy most damnable opinion. It is written of Diagoras one of the first authours of this sect, that being fledde from Athens, and his booke burnt by vniuersall consent, he was slaine by certaine men, whom the Athenians had hired for that intent. Pliny the elder, one likewise of the same

The first booke of

stampe, while hee was ouercurious in searching þ causes of nature, was choakt neere to the mountaine Vesuuus with smoake, and with the smell of brimstone issuing out of the same. Pope Leo the xiith, who often said, that Moses, Christ, and Mahomet were three of the greatest dissemblers, was by the iust iudgement of God sodainly strooken dead with an extreame laughter. Likewise, an Italian Captaine of late daies in the low countries, leading his company to skirmish with the enemy, thus encouraged them: Sirs, quoth he, remember the former glory of our nation, and fight valiantly: as for your sinnes, if you die, you shall vnderstād, there is no God. Which when he had said, he fought, & was the first man that was slaine. Not inferiour to these was one Christopher Marlow by profession a play-maker, who, as it is reported, about 7. yeeres a-goe wrote a booke against the Trinitie: but see the effects of Gods iustice; it so hapned, that at Dettord, a little village about three miles distant from London, as he meant to stab with his ponyard one named Ingram, that had invited him thither to a feast,

the Golden-groue.

feast, and was then playing at tables, he quickly perceyuing it , so auoyded the thrust, that withall drawing out his dagger for his defence, hee stabd this Marlow into the eye , in such sort, that his braines comming out at the daggers point, hee shortlie after dyed . Thus did God, the true executioner of diuine iustice , worke the ende of impious Atheists.

Furthermore , some of our worldlings may worthily bee ranged in the forefront of this hellish route. They, I say, that belch out this accursed theoreme of Machiauel , namely, that <sup>Machia.
in prins
cipe.</sup> the heathenish religion made men courageous, wheras our religio makes men fearfull. O foolish sots ! is the feare and loue of God become the cause of your foolish feare? Nay, rather it is your consciences, that bring feare into your hearts. The more wicked ye be, the more you feare. Me thinks, that albeit ye had no demōstration of God, yet this ought to satisfie you, which proceedeth of a natural fear. For whosoever feareth, sheweth neccesarily, that there is some supreme power which is able to terrifie & hurt him. As

con-

The first part of
contrariwise, he that is assured, that no-
thing can appall or diminish his valour,
is altogether free from feare.

The second part.

Of Man. Chap. 4.

Abdala one of the wise men of A-
rabia, being on a time deau-
ded, what was the most wonder-
full thing in the world? answered,
Man. Hermes Trismegistius termed mā
the great miracle. Others called him the
little world. Likewise, the wisest Philo-
sophers agreed, that mans body is com-
posed of the foure elements, and of all
their qualities. For the fleih agreeeth fitly
with the earth: his vitall spirites with the
aire & the fire: and his humours with the
water. The sense of touching con-
senteth with the earth. The sense of seeing
with the fire: that of smelling with the
aire and fire: that of tasting with the wa-
ter: & that of hearing with the aire. Yea,
there is no part in the whole body of mā
wherein one of the elements doth not
interpose his vertue, albeit one of thē is
alwayes

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alwayes predominant ouer the rest. And most certaine it is, that *Man is a creature* Ge. I. 27 *made of God after his owne Image*, well disposed by nature, composed of bodie and soule. In this sort man had his beginning and being of the great and eter-
nall builder of the world; of whom like-
wise hee was created so noble for three
reasons. The first, that by this meanes
man knowing howe God hath placed
him aboue all other liuing creatures, he
might be induced dayly to loue and ho-
nour him, as is meete. And therefore did
the Lord place the eies in mans bodie to
behold his wonderfull workes. And for
this cause also did he fasten eares to mans
head, that hee shoulde vnderstand and
keep his commandements. The second,
to the ende, that acknowledging the no-
ble place & race from whence he came,
hee might feare to staine his name and
fame with dishonest & vnlawfull deeds.
The third, that hee, not being ignorant
of his owne excellencie, shoulde extoll
himselfe in God, and in him, & through
him he should iudge himselfe worthy of
heauenly felicitie.

What should I rippe vp the good dis-
cipline

The first booke of
cipline of living, the lawes, customs, arts
and sciences by man inuēted, to furnish
life with the threē sorts of good, namely,
honest, pleasant, and profitable? Accor-
ding to which, there be also three sortes
of companies; one for honestie, as the
learned and vertuous; another for plea-
sure, as, yong folks, and maried men; a
third for profit, as Merchants. Where-
fore by good reason man holdeth the
soueraigntie, and chiefest roome in this
world.

Of the soule. Chap. 5.

The infusion of the soule into the
bodie by God the Creator, is a most
admirable thing: seeing that the soule,
which is invisible, is comprehended with-
in the body being palpable: that which
is light and of celestiall fire, within that,
which is earthly, cold & corruptible: that
which is free, within that which is base &
bound. This alone is the instrument, that
can bring vs to the vnderstanding of
God and our selues. This is speculatiue
and actiue at one and the same instant.
This is she, that for her beautie hath the
fourc cardinal vertues; & for her actions,
reaſon,

the Golden-grouē.

reason, iudgement, will, and memorie: Briefly, this is she, about whom the wi-
fest of the world haue occupied their cur-
ious and fine wits.

Pythagoras affirmed, that the soul was
a nūber moouing it self. Plato said, that
the soule was a portiō taken frō the sub-
stance of celestial fire. The prince of the
Peripatetickes writeth, that the soule is
the motiō or act of a natural body, that may
haue life. Our Diuines define the soule
after this maner. The soule of man is a
spirit, that giueth life and light to the bod-
ie, wherevnto it is knit, and which is
capable of the knowledge of God, to
loue him, as being fit to be vnited vnto
him through loue, to cuerlasting hap-
piness.

Arist. lī:
2. de An. &
m. c. 1.

That a man hath but one soule.

Chap. 6.

EVEN as in euery bodie there is but
one essentiall kind of nature, whereby it proceedeth to be that, which it is: so in euery liuing creatures bodie there
is but one soule, by the which it liueth. In the scripture we never read, that one
mā had mo soules thē one. Adam being Gen. 2. 7
created

The first booke of

- Gen. 46. created by God, was a living soule. All
the soules that came with Iacob into E-
gypt, and out of his loynes (beside his sonnes
wines) were in all threescore and sixe soules,
that is, threescore and sixe persons. Also
- Ibid. 27. the sonnes of Ioseph, which were borne him
in Egypt, were two soules. Steuen being
stoned by the Iewes, called on God, and
said, Lord Iesu, receive my spirit. Saint
Paul raising Eutichus from death, sayde,
his life is in him. Our saviour Christ like-
wise complained vnto his Disciples, say-
ing, My soule is verie hearie, euен unto
the death. Hereby we may note, that one
man hath but one soule.
- Act. 7.
39.
- Mar. 14.
34.
- How greatly therefore are those Phi-
losophers deceyued, who affirme, that
one man hath three distinct soules, to
wit, reasonable, sensitiu, and vegeta-
tiue? wherof these two last are in a bruit
beast, as well as in a man: and the ve-
getatiue in plants, in beastes, and in man.
This opinion of pluralitie of soules see-
med so damnable vnto the ancient fa-
thers, that Augustine, Damascenus, and
the fourth Councell of Constantinople
proclaimed them to be excommunica-
ted, which would hold one man to haue
many

the Golden-groue.

many soules. Briefly, to leauue this errour,
I thinke, & it falleth out with the soule, *Arist. li.*
as it doth with figures: for euен as the *2. anim.*
trigon is in the tetragon, and this tetra-
gon in the pentagon: so likewise the ve-
getatiue power is in the sensitiuue, and
this sensitiuue is in the reasonable soule,

Obiection.

We see yong infants hauing vegeta-
tive, and sensitiuue soules, and not posse-
sing the reasonable soule, before they
come to yeares of discretion. Moreover,
it is well knowne, that a man liueth first *Arist. li.*
the life of plants, then of beasts, and last of *2. de Ge-*
all of man: therefore a man hath three *neratione*
soules, distinct aswell by succession of *animal.*
time, as in essence, and formall property. *cap. 3.*

Answeare.

I grant, that the faculties of mans soule
are by their operations successiuuelie
knowne, as the vegetatiue power is
knowne more plainly in the beginning:
then the sensitiuue: & last of al the reaso-
nable soule. But frō thence to conclude,
that infants haue no reasonable soule, I
deeme it meere madnesse. For the whole
soule is infused within them in the be-
ginning, but by the sacred power

God

The first booke of

God it is not made as then manifest, vntill they attaine to elder yeres. Touching your prooфе (that a man liueth the life of plants; then the life of beasts; and last, of a reasonable man) I answere, that it is meant of the vitall powers, and not of the soule: and so I yeeld, that a man at first exerciseth the powers vegetatiue, and sensitiuе, and then he hath the benefite of the reasonable soule.

Of the immortaliitie of the soule.chap.7.

A Theists, and the hoggish sect of the Epicures, who would faine stay in their bodily senses, as beasts do, deride the holy scriptures, saying, that it is not known what becomes of their soules after the deth of their bodies, or to what coast they trauell, by reason that none returned at any time backe from thence to certifie them. This is their childish reason; Which truly in my iudgement sprig vp of their negligence, in not ferreting out the end of the soule. For to what end els was the soule created, but that knowing God her Creator, and worshipping him for that great benefite, slike might stand in awe and loue of him, and at length

the Golden-groue.

length attaine to euerlasting life, which
is appointed for her end? Al other liuing
creatures God made for mans vse; but
man he created to the end, that the light
of his wisdomc might shine in him, and
that hee might participate with him his
goodnesse. Admit therefore, that mans
soule were corruptible: what difference
then, I pray thee, would there bee be-
twene a man and a bruite beast? nay
then consequently it must follow, that
man was created without cause.

Wherefore did God create man of
stature straight, and erected towardes
the aspect of heauen, the originall place
of his true pedigree, but that he should
perswade himselfe that he is of a heauen-
ly nature? surely *the conscience*, which *Catu. lib.*
discerning betweene good and euill, I. Instit.
answereth the iudgement of God, is an cap. I 5.
vndoubted signe of an immortall soule.
For how could a motio without essence
come to the iudgement seate of God, &
throwe it selfe into feare by finding her
owne guiltinesse? Further, if the soule
were mortall, what rewarde is left to the
iust? what punishment to the wicked?
Also, if this were true, the wicked haue

D

that

The first booke of

that, which they most desire, and the iust
that, which they most abhorre. But shall
punishment bee inflicted on the iust,
whereas it ought to bee executed on the
wicked? Many reasons I could alleadge,
but of all others this is most forcible,
which God hath giuen vs in the resur-
rection of his sonne our sauour Iesu
Christ, whereby his soule was vnted a-
gaine to his body, and taken vp into hea-
uen in the sight of his Disciples. Like-
wise we reade that God layde to Mo-

*Exo.ca.
3-ver. 6* sses : *I am the God of Abraham, Isaac, and
Jacob*, wherhence our sauior Christ con-
cluded, that Abraham, Isaac, & Jacob, do

liue yet after their death ; seeing that

**God is the God of the living, and not of the
dead.* Now to be breefe, I may fitly com-
pare these Epicurian hogges vnto drun-
kards, who so long being drunke, vntil
they haue by sleepe, sufficiently alayed
the furious force of the wine which they
drunk, knew not whether they haue any
wit or conscience, any soule or sence.

Obiection.

*Plinins
lib.7.ca.
§5.* Men, as Plinie writeth, ^b breathe no o-
therwise then beasts do, for wee see no-
thing of the soule of either of them; ther-
fore

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for the soule as wel of men as of beasts,
being nothing els but a breth, is mortall.

Answer.

Plinie seeing smoake come out of the mountaine Vesuuus, iudged that there was fire within, although hee behelde it not : also he knew by his nose that there was brimstone issuing out of the same, albeit hee sawe it not : howe chanceth it then, that when by his sences he perceiued somewhat more in men, then in beasts, hee was not brought thereby to beleue, that consequently there must be somewhat within, which causeth men to differ from brutte beasts? furthermore, men discourse learnedly of all naturall things, they are endued with reason, and their speech followeth reason, which are such things, as haue a resemblance of Gods spirit shining in them: but beastes haue not in them this apprehension, for that they are produced out of the power of that matter, whereof they are engendered. Finally, the soule of man is bred in the bodie by God, aboue all the matter of the saime.

D 2 The

The first booke of
The third part.
Of Vertue, Chap. 8.

Boetius
lib. 3. de
consolat.
philoso.

metr. I.

WHosoher meanes to sowe a godly field with carne, must first rid the same field of thornes and shrubs, and cut away the fernes with his scythe, that the new corn may grow with ful cares: so likewise, O mortall man, thou hauing beene all the daies of thy life, as it were in a goldē dreame, awake at last, and withdraw thy selfe from that fonde delight, that vertue which is surer & better then all Arts, may the sooner enter into thy minde. Be not like vnto a child, who seeing a bable wherwith he plaieth, taken out of his hand, powtingly throweth away that which he hath in his other hand, although it bee far better then the former. Al worldly things, be they never so glorious, do fade away, yea, & worldlings themselues are so soone suffocated and choaked with euerie small moth, that they are ready to stumble at euerie straw, and to become daunted at euerie trifling cause. But contrariwise, they which are bedewēd with the sweet droppes of Vertue,

the Golden-groue.

Virtue, wil never be ouerturned, eyther with worldly guiles, or with the losse of life and bloud.

Virtue is alway permanent: shee is quiet in most stormie times, & shineth in the darke: beeing driuen from her seate, she neverthelesse remaineth in her countrey, she giueth continual light, and never becometh spotted with any filth. Euerie thing that is atchieued by her meanes, is good and soueraigne. For her loue, Anacharsis the Philosopher left his kingdom of Scythia to his yonger brother, & went into Athens to find her there. This also moued the Emperor Maximiliā the 2. in the yeere of our Lord 1574. to answer a Dutchman that craued his Letters Patents to make him a nobleman: *It is in my power, quoth he, to make thee rich, but Virtue must make thee noble.* Happy therefore is he that wooeth her, & thrile happy is he that is contracted to her: for even as the prowesse & valour of a horse maketh him apt and fit for his rider to attēnd couragiouly the onset of the enemy: so virtue strengthneth her owner againt cōcupiscēce, & restoreth him ready to abide any brûts of variable fortune

The first book of

Piccolom Moreouer, (a) vertue is said to bee
grad. 4 manner of waies in man, either infused by
de virtu. God, or planted by nature, or gotten by pains
moral. and industrie. Vertue is infused by God,
when we call her either faith, hope, or
Arist. lib charitie : (b) she is by nature, whē we terme
I. Rhei- her nobilitie : shee is saide to bee gotten
tor. through paines and industrie, when wee
name her either morall, as iustice, truth,
magnanimitie, fortitude, temperaunce,
magnificence, liberalitie, clemencie, mo-
destie, affabilitie, friendship, & patience;
or intellectuall, as Art, science, vndersta-
ding, prudence, and wisedome, al which
together with their extremes and subor-
dinate qualities I wil decipher hereafter.

Wherfore, to be breefe, let vs embrace
vertue, so pretious and manifold a palme
tree, which the more it is pulled downe,
the more it returneth vpward; let vs, I say
follow her, who hath this singular proper-
tie in al her actiōs, namely, that c she ma-
keth the man that knoweth her, so to af-
fect her, that forthwith hee liketh all her
actions, and desireth to imitate them that
are vertuously disposed.

Of Vice. Chap. 9.

August. EVen as vertue is the beautie of the
Epist. 35 inward

the Golden-groue.

inward man, & the way to attain vnto an
happie life : so vice is the sicknes therof,
and fighteth against nature. (d) All propert.
things that are borne haue vices, as it were lib. 2.
sownen in their minds. (e) He is best, that is Horat.
least troubled with them. For we see, that li. 1. ser.
neither fire nor feare doth carry a man as
way so violently as vices. They onely
haue beene the vndooers of all common-
wealths, and as soone as they once haue
entred into the mind, they wil never for-
sake it, vntil they ouerwhelme it with al
kinds of sin, f hurt it with their griping,
and ouerthrow al things, which are next
vnto them : vnhappy man is he, that is quicke.
vexed with them: farre better it were for
him not to liue at al, or els living, g to be Mar. 9.
throwne into the sea with a milstone a-
bout his neck. Although a man bee fast
loden with irons, yet his captiuitie is no-
thing to him h. is enuironed with vices.
He then, that will bee mighty, must sub-
due his cruell affectiōs, & not yoke him-
self to the foule liberty of vicious motiō.

In sume, h turne again euery man frō his Iere. 25.
euil way, & frō his wicked imaginations.
i Submit your selues to God, and resist Lam. 4.
the Diuell: and hee will flie from you:

The first booke of

I. Ps. 5

" draw nigh vnto God, and he will draw
nigh vnto you. Cleanse your hearts, you
sinners, & purge your hearts, you wauc-
ring minded.

*That a man must not delay to become
vertuous. chap. 10.*

Persius

Satyr. 5.

Resolutio

li. I. par.

2. cap. 5.

Here bee many of our worldlings,
which seek to shrowd their vices vnder
this cloake, that they mean to amend
al in time, "and this time is drue from day
to day, vntil God, in whose hands the mo-
ments of time are, doth shut them out of all
time, and doth send them to paines eternall
without time. Little do they thinke, that
their vices are by wicked custome fortifi-
fied, and as it were with a beetle, more
strongly rammed into their harts & mid-
rifles. It is an vsuall prouerbe, that what-
socuer is bred in the bone, will never
out of the flesh: so likewise, a wound be-
ing for a time deferred, becometh infec-
tious and past cure. Why then, O mortal
men, doo yee builde on such a weake
foundation? why doo yee not at this
instant without any further procrastinati-
ons, prostrate your selues before the most
highest,

the Golden-groue.

highest, ere the darke night of death
steale vpon you, and * ere yee stumble at. ¹⁷² *Iere. I. 3*
that foule black hillock? Oh, imitate not
those foolish virgines, * who because ¹⁷³ *Mar. 2. 5*
they gaue not good attendaunce, were
shut out of doores by the bridegrome.
We see by commonon experiance, that if
a man deliuere a reasonable petition vnto
an earthly King, he may perhaps at-
tend a yeere or two, before he be fully
satisfied. What then shall yee expect of
the heauenly King, whom yee haue a
thousand times most wilfully displeased?
Is it possible for you, after you haue ob-
stinately resisted him all the dayes of your
lives, to sue vnto him at the period of
your yeeres, and to obtaine remission?
No, no, it is not presumptuous delay,
that worketh vnfaigned repentaunce.
You must beginne * to day, if you will ¹⁷⁴ *Psa. 9. 5.*
heare his voice, and speed of your suites. ¹⁷⁵ *& Heb. 3.*
God will not be limited and restrained
according to your willes. * His wrath ¹⁷⁶ *Eccle. 5.*
will come vpon you at the sodaine, and
* you shall be thrust into hell like sheep. ¹⁷⁷ *Psa. 4. 8*
Like as the Poetes say of Titius, so shall
you, being as it were food vnto death,
consume in hell, and yet reuiue againe,

The first booke of

so that stillye may be euer dying. Then
shall yee crie vnto the mountaines, and
say, "O you mountaines fall vpon vs, &
you hilles couer vs. Then shall you re-
pent to your paine, but your repen-
taunce shall not at all auaille you. If an
husband-man for lazinessse deferre to
sow in the winter, he is like in summer
to starue or begge. Sow therefore, O ye
that are Christians, while you haue
time to sow, " euен this day conuert vnto
the Lord, and yee shall reap perpe-
tuall happinessse for your reward. Re-
penaunce that is done at the last day,
most comonly is done vpon feare of fu-
ture tormentes.

Iere. I 3. Besides, "the Aethio-
pian can affoone chaunge his blacke
skinne, as you do well, hauing learned
all the dayes of your liues to do euill.

My selfe haue knownen a young Gen-
tleman, that sometime hauing bene
disobedient to his parents, and also mis-
demeaned himselfe diuers other waies
besides, was vrged to repentaunce by
some of his well willers. To whome he
aunswered: that now this was his full
intent, and by the grace of God (quoth
he) affoone as I come home to my Fa-

*Luke 23.
& Apoc.
6.*

Iael. 2.

tha

the Golden-groue.

ther (hee being as then about forty miles off) I will vtterly renounce my former maner of liuing, and will become a new man. But see the ineuitable will of God. He was scarce seuen miles on his way homeward, when as it was his wofull chaunce to encounter with some of his enemies, and by them to be slaine.

For which cause, I say, cut off all de-layes, least in a matter of such importaunce, yee be sodainly surprized. Yee haue not two soules, that yee may ad-uenture one. * The night is past, and *Rm. I 3.* the day is come; the day of the Lord is come, * as a snare on all them, that dwel *Apoc. 22* vpon the face of the earth, in which ^a the ^b *2. Pet. 3* heauens must passe away with a noyle and the elements must melt with heat, and the earth with the workes therein must bee burnt vp. ^b Bee yee there- ^b *I. Pet. 4* fore sober & watchfull in prayer: for in the houre that ye thinke not, will the ^c *Mat. 24* Sonne of Man surely come to iudge the world.

Remedies

The first booke of Remedies against vice.

Chap. II.

The roote of vice is the originall corruption, wherewith mankind hath bene ouerwhelmed euer since the fall of Adam. Which corruption in processe of time beyng growne by continuall custome into a sinfull habite, becometh damnable three maner of waies. First, by thoughts; next by wordes, as, swearing, lies; lastly, by deedes, as murther, adulterie.

Now for the curing of this Hydra-like malady, sixe things are to be obserued. First, we must oft consider, that the actes of vertues themselues cannot bee of any value with God, except we continually exercise our selues therein. For

*Resol. li. the longer wee delay, the more is the
I. part. 2 kingdome and power of the Diuell establish-
cap. 5. ed and confirmed in vs.* Secondly, wee must once or twice a day at least call to remembrance our vices, & with a contrite heart aske God forgiuenes. Thirdly, we must waigh with our selues, how that we are wandering pilgrimes in this world, and like vnto them, that vpon their

the Golden-groue.

their iourneys abide not in those Innes,
where they are well lodged, but after
their baite do depart homeward, vtte-
ring these words of the Prophet: * *Woe is Ps.120.*
me, that I remaine in Mesech, and dwell in
the tents of Kedar. The fourth remedy
against vice is, that we thinke on the ma-
nitold miseries of this life, & on the end
thereof. The fift, wee must oftentimes
repeat that fearful saying of the Apostle:
* *If the iust shall scarce be sained, where shal I. Pet.4.*
the wicked man and sinner appear? The
sixt, we must muse vpon the day of iudge-
met, at which time * *every one must beare x Gal.6.*
*his owne burthen, and sinners must * give * I. Pet.4*
an account of every idle word. * aboue * *Resolute.*
them shall be their Judge offended with li. I. part.
them for their wickednes: beneath them I. cap.5.
hell open: and the cruell fornace ready ex An-
boyling to receyue them: on the right selmo.
hand shall be their sinnes accusing the:
on the left hand the Diuels ready to exe-
cute Gods eternal sentence vpon them:
within them their consciences gnawing
them: without them all damned soules
bewayling: on euery side the world
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Of

The first booke of
Of Justice. Chap. 12.

Arist. li. **F**Ustice is a thing belonging to policy,
I. Polit. sith the order of a ciuill society is the
cap. 2. law, & iudgemēt is nothing els, but the
decision of that, which is iust. This ver-

b Plato li. **b** is the chiefest gift, which God gaue vn-
4. de Re- to men. For if she were not amongst vs,
publ. what would our commonwealth be, but
a receptacle for theues? From whence

ff my Plin. lib. **c** the sect of Democritus concluded, that
2. natur. there were 2. things, which rule þ whole
bistor. world, namely, Reward & Punishment,

~~reward~~ Some say, that Justice is more resplē-
~~punis/ment~~ dent then the Sunne, for hee lighteneth
the world only by day, whereas shee shi-
neth both night and day; the sunne illu-
minateth the eyes of the body, Justice
the eyes of the minde: the Sunne mole-
steth vs by his continuall presence, but

*Piccolo- of Justice we shal never be weary, wher-
mi. grad. upon othersome affirme, that *shee is
5. devir- placed in the Zodiakē betweene the signes
- sui. mo- of Leo and Libra, whereby her equality
ral. ex and courage are understood. To come
Nigidio. neerer our owne time, let vs communie
Figulo. with our selues, and forethinke, what
should

the Golden-groue.

should become of vs, if there were no gallows for inurtherers and heinous offendours, no whips for rogues, nor fines & amercements for affraies and such like crimes. Surely, we shold not live together. The wild Karnes & Red-shanks of Irelad would not be more sauage thē vs.

Wherfore, O ye, which are seated in the throne of Justice, respect not your owne priuat cōmodities : for you execute 2. Chro. not the iudgements of man; but of God, and I 9. 11. 5
he will be with you in the cause and iudgement. Lay before your eies the exāple of that zealous Judge, who feared not to cōmit the Prince of Wales (afterwardes king H. the fift) for his assault into the prison of the Kings bēch. For which act of Justice, that noble Prince, when hee came to the crowne, yeelded him great thanks, & during his warres in Fraunce, left the said Judge his substitute ouer this whole Realme. To be briefe, wash your hands cleane from bribes, & administer justice vnto all men without any kinde of affection, vaine-picie, or fauour, lest that they prying into your liues, in stead of honor, you be brāded in the forehead with the perpetuall note of infamie.

Of

The first booke of
Of Injustice. Chap. 13.

If Niustice is a kinde of iniurie, vsed by
such as be in authority, ouer the wea-
^{* Aristot.} ker sort, ^a who also assume vnto them-
lib. 5. E- selves, more then law or right permitteth
thic.ca. I them. This vice of all others is most re-
^b Plato in pugnant to mans nature, because that ^b a
Gorgia. man, as long as he beneficeth, and executeith
injustice, is like vnto God, but practizing in-
justice, he separateth himselfe farre enough
from God. Woe therefore be vnto you,
landlords, who forgetting your selues,
and your duty towards God, do flay and
vexe your tenants and inferiours with
extraordinary imposts, with asking of
benevolences, letherwits, and such like.
Woe be vnto you, heires and elder bre-
thren, who make dish-cloutes and no
reckoning of your younger brethren,
but suffer them to be idle and forlorne,
which destroyeth them both body and
soule: woe, I say, be vnto you, that ex-
^{c Ezec.} tort, & ^c like rauening woolues do robbe &
22. take praiers to shedde bloud, and to destroy
soules for your owne covetous gaine, so that
^{* Iuuenal.} you are not cōtent to be infected with one
sayr. 10 haynous offence, but moreover you rayse

the Golden-groue.

yp sundry mischieves, & molest your already distressed bretheren with many and iniust taxations. For the which, God will proceed in iudgement against you, ^a he will powre out his indignation vpon ^aEzech. you, & consume you with the fire of his 22. wrath: your owne waies will he render vpon your heads. Then in cōclusion shal you perceiue, how that ^b no wickednesse escapeth scotfree, by reason that the pu- ^b Seneca Epist. 98 nishment of one consisteth in another.

Whether it be lawfull for a man to kill himselfe. Chap. 24.

NOthing is more damnable, nothing more vngodly, then for a man to slay himselfe. For if an homicide be dāned for killing another: so in like maner he that killeth himselfe is guilty of murther, because he killeth a member of the commonwealth. Yea, this is a greater sinne. For we liue here in this world altogether according to Gods prescriptiō.

*We are created of God after his owne image: and shall wee endamaging our selues, wrong our Creator? No, if we do, our owne consciences will accuse vs as murtherers & traitours before the tribu-

E nall

The first booke of
nall seat of G O D. It is reason that he,
which sent vs into the world for the set-
ting forth of his glory, should call vs out
of the world to yeeld an account of our
Sydn.li.4 bayliwike, he hath appointed vs Capaines
Arcad. of our bodily fortes, which without rea-
son to that maiestie are never to be deliue-
red ouer, till they be redemanded. Besides,
despaire cannot beare the title of valour,
by reason it proceedeth of an abiect and
weake mind. Now therefore if we be va-
liançt, let vs make our valour manifest
vnto Gods and our countries enemies,
that if we die in such attempts, the Al-
mighty may canonize vs holy martyrs,
and crowne vs with eternall glory in his
blessed kingdome.

Obiection.

Nature graunted no longer vnto Ca-
to a patent of his life, for Pompey and
his Complices were ouerthrownen, and
if he himselfe had bene taken captiue by
Cesar, he had lost his honour and life;
therefore it was lawfull for him to ef-
feft that, which, if hee had not, another
would.

Answere.

Nature gaue Cato a life not volun-
tarilie

the Golden-groue.

tarily to lose, but to sustaine and nourish. Besides, nature and violence are opposite. In briefe, it had bene better for Caslib.³ him to haue bene tormented in Phalaris specul. brazen bull, then desperately to kill him- selfe. cap.7.

That wee should not patiently en-
dure all iniurie. Chap.15.

Many, as the Anabaptistes, doubt, whether it be lawfull or no for one Christian to sue or strike another, grouding their opinion vpon ^{the authoritie} ³ Mathe. of the Scripture. Yet, this schismaticall cap.6. Edoubt in my iudgement might quickly pistol. ad be blotted out, if they knew what iniury Rom. cap. meant, for a man may haue iniury offred I 2. & E- either to his person, to his goodes, or to pistol. ad his credite. Now concerning our person Cor.ca.6 and goodes, it is certaine, that vertue permitteth vs to repell violence with violence, or els embracing patience, to remitte all to the Magistrates, in whose hands the sworde of Iustice remaineth. As for the reprehension of the Corinthians, I answere, that they were rebuked for going to law vnder those

The first booke of

magistrates, which were not Christians,
Caluin. li. and * in that they brought the Gospell in
4. Instit. slander among the unbelievers. In like
cap. 20. sort I think it meeter for vs Protestants
to endure all iniuries whatsoeuer, then
to commence suites one against ano-
ther vnder any Popish or hereticall
Iudge. But on the contrarie, if the Ma-
gistrate be of our religion, what other
order by the lawe of G O D and man is
prescribed, then to sue vnto him, and to
craue satisfaction for the iniurie which is
Cic. ad. rem. done vnto vs? ^a Every reproch hath a cer-
5. in Ver- taine sting, which wise and good men
can hardly tolerate. Moreover, it is hol-
Arist. li. den for a principle, that ^b no man is vili-
2. Rho. Photo. fied and despised in his owne conceit. And
therefore hee cannot chuse, but for rea-
sonable causes goe to law, and so haue
the pleas handled, that he may liue af-
terwards in more securitie: for experi-
ence sheweth vnto vs, how that those
iniured persons, which most are silent,
as confessing themselues overcome by
their stronger, do abide continuall mo-
lestations, and liue in intolerable thrak-
dom.

Touching the last way, wherby injury

the Golden-groue.

is offred vnto our credit, my sentence is, that it can neuer be impaired in an honest man, by reason that vertue, which shineth with vndefiled honours, will euer patronize & protect it. What auayleth it then, that a man go to law for such a trifle, & haue his aduersary punished, namely, **noted with infamy?* Beleeue *L. lex* me, it is better for you, O contentious *Cornel. s* witals, to end such cauillations of your *I.O. ff. de* wronged credit at home, then to trauell *iniur.* to London, and there to feed the rauening Lawyers with the sweat of your browes. Pursue not therefore one another with vnappeasable stifnesse, but rather end your doubts at home vnder an indifferent arbitratour without rancour or malice.

The fourth part.

Of Trueth. Chap. 16.

TRUTH is that infallible vertue, which reuealeth the creation of the world, the power of God, his blessing for the godly, & vengeance for the wicked. This is she, which rightly may be termed the ceter, wherin

The first booke of

all things repose themselues, the mappe,
whereby we saile, and the balme where-
by we are healed. This is she, ^awhom God
respecteth more then all sacrifices. To be
short, this is she, which ^bbath so great
power, that no engine, wit, or art can sub-
due: and although she bath no atturkey to
defend her cause, yet notwithstanding shee
is defended by her selfe. According to our
beleefe in God, Truth is named faith: in
agreements betweene man and man.
Trueth is called promise: of seruants to-
wards their masters she is termed loy-
alty. But in what estimation she is in these
accursed times, I trēble to speake therof.
For many there be, that outface & deny
their owne superscriptions: & vnlesse an
honest man bring with him multitude of
witnesses to testifie the truth, he is like to
be defrauded of his due. O how farre do
we degenerate frō the auncients! They
were woont in times past to lend money
vpon a mans naked & bare promise, and
likewise to passe their conveyances and
state of lands in few lines: whereas now
on the contrary a dozen skins of parch-
ment will scant serue their turne; for
what do they els but hammer quirkes

and

^aOuid. Es-
pist. 19.
^bCicero
orat. in
Vatin.

the Golden-groues.

and crochets, and inuent twenty apish trickes to circumuent one another? Promoting petifoggers are the mouers of all these fallacies. They are the caterpillers, which exclude truth, and would make her a wandering vagabound. Beware of them, O yee which are honestly bent. Through their illusions ^abreak not ^aSilius
the league of amity, neither preferre yee Ital.li.2.
kingdomes before truth. Take away this vertue, and our commonwealth is become a piracy. The losse of wealth is nothing to the losse of truth. For which cause, the Philosopher doubted not to affirme, that ^bwise men ought to contradict ^bAristot.
themselves for verities sake, yea, and to en- lib.I.E-
gage their credite; for her conseruation. thic.ca.6
Thinke vpon this, O Lawyers, & consider with your selues, how ^cthe speach of ^cEurip.
Truth is simple, and needs not sundry expli- in Phoeni-
cations and cauillations.

Of Lies. Chap. 17.

O F lies there bee three sortes: The first I call an officious lie, which is vsed, when otherwise an heynous offence cannot be eschued, as we read in the booke of Kinges, where ^dMichol I.Sam.9

The first booke of

Sauls daughter saued her husband David
by the same meanes. The second kind of
lies is named ielting, which men vse at
table, not of any premeditatiō or malice,
but rather for to delight the company.
Howbeit amōg Christians it is not much
laudable. The third kind of lies is named
hurtfull or odious, which extendeth to
the harining of one or other. This sort
of lying is most detestable in the sight of
God and man.

Furthermore, a lie is a base vice, & wors-
thy to be contēned of all mortall men, &
Arist. li. especially of those, that are wise, for ^a the
I. Sophis. duties of a wise man are two, wherof the
elenchor. one is not to lie in any thing, which hec
cap. I. knoweth: the other, to make a lier mani-
fest to the face of the world. And euē as
we debarre wise men: so we most of all
disswade youths frō lying; for if they be
suffred & borne withal to coine lies, they
wil at last become altogether past grace,
& by vse wil be inueterated in falihood.
Wherfore they must be quickly restrai-
Cic. li. 3. ned, and seuerely chastised, when they
offic. & lie. Hereupon some hold, that ^x those
Greg. lib. youths are as it were naturally euill,
8. Moral. which take a delight in telling of lies. O-
therfōme

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thersome say, that * they differ not from Homer: deadly enemies. But howsoeuer, in my lib. 9. O-judgement, they ought to bee speedilie ^{dys.} looked vnto, and then the rather, * whē ^{Plantus} they begin once to tel lies to their owne ^{in Mercia} parents, which is a most intolerable fact. ^{tur.}

Of Swearing. Chap. 18.

WE must not sweare at all, *Matt.* neither by heauen, for it is *cap. 5.* & the thronē of God: nor yet *Extra. de* by the earth, for it is his foot, *iure in-*
stoole: Neither must wee sweare by our *rand.c.*
heades, because wee cannot make one *26.*
haire white or blacke. But our commu-
nication must be yea, yea, and nay, nay,
and whatsoeuer is more then these, com-
meth of euil. Howbeit notwithstanding,
there be very few here in England, that
are not in a manner fully resolued to re-
gard swearing as a vertue. Hee is a Gull
or a Puritane, quoth they, that will not
sweare: nay, rather they should say, he is
a member of the diuell that delighteth in
swearing. Hearken what an holy father
sayth: Sweare not at al, lest that by swea-
ring you come to the facilitie of swea-
ring, from thence to custoing, and from
custoing Augu-
fin.lib.
contra.
mendac.

The first booke of

custome you fall into periurie. Neither
can your feeble excuses suffice, in saying
that you sweare not, by God, by Gods
bloud, by Gods wounds, but rather you
sweare by Gog, by Gogs bud, by Gogs
zwoonce. O foolish hypocrites! doe you
thinke although you delude vs, that you
can dally with him, who notech & hea-
reth euerie word which you speake? no,
no: it will not goe for payment at the
fearefull day of iudgement. In swearing
thus, you heape hot coles of fire vpon
your heades, and offend as bad, by attri-
buting that honor vnto counterfeit crea-
tures, which is due vnto the creator, who
only is to bee named, and that after a
good sort, in all your words and deedes.
Take heede least that God execute vp-
on you such a fearefull iudgement, as he
of late daies executed on a yong man in
Lincolneshire. This yong man, as is by
master Perkins, master Stubs, & others
credibly reported, was an abominable
swearer, and his vusual othe was, By Gods
bloud. God willing his repentance, cor-
rected him oftē times with sicknes, that
he might be conuerted. But hee utterly
reiected all corrections. Then God see-
ing

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ing that nothing could reclaime him frō
swearing, inflicted on him a most grie-
vous disease, of which he languished a
long time. At laist his friends perceiving
him to be neere his death, caused his pa-
sing bell to bee rung. Whereupon this
swearer hearing the bell toll, rose vp in
his bed, saying, Gods bloud, hee shall
not haue me yet. But loe, the iust iudge-
ment of the Lorde. At those words the
bloud gushed out at euerie ioynt of his
body, & never ceased, til al the bloud in
his body was run out, and thus died this
bloody swearer, whose example, I pray
God, may sink into þ harts of our swag-
gering Caualeers, who at ech other word
vse to lash out most detestable othes.

Now to cōclude this chapter, ^{August.} whoso-
ever prouoketh any man to sweare a grie- ^{in tract.}
uous oth, and knoweth that he sweareth ^{de deco-}
falsly, is worse then a murtherer, because ^{lat. Iohā.}
that a murtherer killeth but the body, ^{Bap.}
wheras he killeth the soule, yea, & which
is more, hee killeth two soules, namely,
his whom he prouoked to sweare, & his
owne soule. Obiection.

It is good to haue the name of God in
our mouths, therfore it is lawful to swear.

Answere.

The first booke of Answeſe.

Epift. ad
Hebr. ca.
6. & 1. 3.
C. de re-
bus cre-
dit.
Extra.
de proba-
ti. c. 2.

Swea-
ring is
ruffold

Godly, when we be called by
the officers of necessitie to de-
pose the truth in any doubtful
or litigious matter, or else in a
priuate case, betweene partie
and partie, to ende strife and
debate : and this is tolerable,
when all other lawful proofes
are knowne to bee wanting.

Vngodly, when we ſwear
upon euerie light occation,
and in our daily talke, and this
is reproued.

Of perjurie or forſweariug. Chap. I 9.

A Noche hath three associates, to witte,
truth, judgement, and iustice: wherof
if any be found lacking, it is no longer
to be termed an oth, but rather periury,
which vndoubtedly is a most abominable
ſinne: for thereby wee haue no respect
either vnto his presence, who is euerie
where, or reuerence vnto his comande-
ment, which expreſſly inſinuateth, that we
take not his name in vain, for he will not
hold him guiltleſſe, that taketh his name

Exod.
20. &
Deut. 5.

in

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in vaine, and so trecherously abuseth his sacred maiestie.

The heathen themselues detested this vice, and thereupon ^a Homer reprehended the Troians for their periure. ^b The Egyptians punished periurers by death. ^c Yea, many holde it for a maxime, that othes are to bee obserued sacredly towardes our foes, and that not without good reason, seeing ^d periurie by the will of God is destruction, and by mans owne confession, infamie; ^e which is likewise soundly confirmed by our ciuill Lawyers.

Sundrie examples I might alleadge to this purpose, but for breuitie sake I wil at this time content my selfe with one onely. In the yeere of our Lord 1576. Anne Aueries widow, forswearing her selfe for a little money, that shoulde haue beene payde for sixe pounde of tow, at a shop in Woodstreete of London, fell imme- diately downe speechlesse, casting vp at her mouth the same matter, which by course of nature shoulde haue beene auoyded downewards, till she died. Thus did God reward periurie.

In conclusion, ^f Hcc that forswea-

reth

^a In Iliad
fere per
tot.

^b Diodor.
sic.lib.2.

^c Ex leg.
I 2.tabu.

^d Nouel.
82.c.I I

^e I.I.2
C. de re-
bus cred.

^f iure-
inr.l. se
duo §. fin.

ff.de cons-
dit.insti-
tut.ubi

^g p̄nā
politicā

ponit Vls
piannus &

Cuiacins
8.obseru.

^h Isidor.

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Ifidori lib. reth himselfe, is subiect vnto two persons: first vnto the ludge, whom hee deceiueth by his lying, and then vnto the innocent party, whom he endangereth by his periury. Those which would know more of this vice, I referre to the reading of my Commentaries, where I haue alreadie sifted it.

In satyr.
5. Persu.

Of Cursers and Blasphemers. Chap. 20.

Exodus. 24

VHosocuer curseth his God, shal beare the paine of his owne sinne, and the blasphemer of the Lordes name shall die the death. The whole congregatiō of the people shal stone him, whether he be a citizen or a stranger. This bitter cōminatiō the Lord raineth down vpon such as curse and blasphemē. Who then will presume to contradict and dispute against it? If a subiect blasphemē or speake euill of his prince, presently hee is had by the back, and condemned to die? What then shall be done with him, that banneth and teareth in peeces the name of God, who is the King of Kings? Is hee

not

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not worthy of greater punishment, namely, to suffer both in body and soule? * Michael the Archangell durst not curse the diuell, albeit he was worthy of al the curses in the world. how therfore is it lawful for vs to curse? The Turkes at this day dare not transgresse herein, for feare of Gods punishment. Many of þ papists account it an intolerable sin to blaspheme. O what a condemnatiō wil this be vnto vs? I feare me, that many of them having as it were but a glipse of the Gospel of Christ, will goe before vs Protestants into the euerlasting Paradise. We know in our consciences, that cursers and blasphemers are hainous offenders in the sight of God. Howbeit neuerthelesse, we liue carelesse and obstinate, as beeing either dazeled like vnto owles at the eminent light of the Gospel, or else bewitched and charmed by the empoysoned guiles of this world, and the Prince of this world. Our vsuall speeches in our anger are these: The Diuell take him, Vengeance light vpon him, A poxe on thee, A plague on thee. Al which horrible curtes haue already fallen on some of our pates, & that within these 7. yeeres.

The

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The plague first overspread it selfe through London the Metropolitane Cittie of this Realme, and from thence it crept into euerie shire in particular. The poxe likewise hath not bee ne absent, which many parents to their great griefe can testifie. As for the other two, the diuell and vengeance, the gallowes being burthened with traytors, inrutherers, and felons, may giue sufficiente evidence against vs.

Now concerning blasphemie, the followers thereof haue not altogether elcaped scotfree, as appeared by Duke Ioyeus, who about eyght yeere since, felte the smart of his impious deserts. This Duke, one of the cheefest of the leaguers in France, beeing overcome by the French Kings forces that now raigneth, and despairing of any good successe, vomited forth thele wordes : Farewell my great Cannons : I renounce God, and wil run this day a high fortune. With that hee galloped amaine, and plunged himselfe, horse and all into the riuer Tar, where presently hee was swallowed vp. Thus did God worke the end of this blasphemous Duke. And I pray God they may so

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so still bee rewarded that blasphemē
him, which causeth the toundations of
the earth to tremble, in any Realme or
nation in the worlde whatloever. What
shall I write of the Franciscan Friers,
who blasphemously compare their Frier
Frauncis vnto Christ, saying, that Christ
did not any thing, but Frauncis did
the same? yea; Francis did more then
Christ, for his nayles droue away temp- *Bellar.*
tations. O childish comparison! Of this *lib. 2. de*
blasphemous route is Bellarmine, that *Mona.*
Archpapist, as by theſe his words it ap- *cap. I 3.*
peareth: ^a If we, quoth he, cannot by a- *Leuit.*
ny meanes keepe the lawe of God, then *24. & §.*
God is more vniuft; and more cruell *vlt. in*
then any tyrant. The punishment of *Nou. 77.*
curfers and blasphemers were diuers. *Clarus. §.*
Sometimes they were punished by *blasphe-*
death. Sometimes ^b their tongues were *ma, lib. 5*
cutte or bored through. And at other *Iason. l. 3.*
times their punishments were arbitrarie *§. iurare.*
according to the number of their offen- *num. I 1.*
ces. Likewise king Lewes of France hea- *de iniur.*
ring the Lord of Ienuile, one of his Ba- *& Zasius*
rons, blasphemē God, caused him to be *Consil. I 9*
apprehended, and his lips to be slit with *num. 37.*
an hotte iron. For which notable act of *lib. I.*

F justice

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iustice, he afterwards deserued the name
of a Saint.

Let vs therfore consider of these both
ordinarie, and extraordinarie punishments,
and employ our whole studies to
admonish those miscreants, who doe no-
thing else but ban and blasphemie God,
yea, and otherwhiles their owne selues.

Of Deceit. Chap. 21.

Terent.
in Andr.

Such is the corrupt nature of this age,
that men conuert that into deceite,
which God gaue them for good reason,
whereby it falleth out, that ^eone deceit
bringeth in another, and consequently,
cosenages are heaped vpon cosenages.
Herehence it commeth to passe, that so
many in these dayes are conicatched.
For how can it otherwise bee, as long as
they listen vnto flatterers, & despise wise
men, when they tel them of their follies?

Wherfore beware of smoothing dis-
semblers, O ye that are gently disposed,
and suffer your selues to bee lift out of
the gulfe of ignorance, and to bee pow-
dred with truth, which earst like sots yee
haue abandoned. (b) None euer haue
been

• Eri. lib.

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beene deceiued, but in that whereof they
are ignorant, or else in that which is obscure. 4. *Re-*
And if they bee deceiued, it is prodigi-*taphysic.*
ous, if they bee deceiued of good men. Final-*c Demost.*
ly, (*) they that perceiue not deceits, shal of-
tentimes be deceiued of themselves. 1. *Olynth*

* *Ari. lib*
2. *Elench*
sophistic.

Whether a man bee bound to performe that,
which he bath sworne to his enemie, either
willingly, or by constraint. Chap. 22.

SO excellent a thing is the name of
faith, that the vse therof hath not on-
ly purchased credite among friends, but
also renowne amongst enemies, which
foundation being laide, I constantly a-
uerre, if a man hath sworne vnto his e-
nemie, that he is periured, if he performe
not his othe. Now * vnder the name of *E-* *Hatomā.*
nemie, I comprehend sixe sorts of people. *lib. illustr.*
First, there be forraine enemies, such as *question.*
the Spaniards bee vnto vs at this instant, *cap. 17.*
who by an vniuersall consent, doe wage
warre against vs, and these are proper-
ly to bee termed enemies. Secondly,
Rebelles, of which number wee ac-
count the Earle of Tyrone, and the

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wild Irish., who haue traitorously reuolted from her Maesties iurisdiction, are to be called enemies. Thirdly, wee name Pirats, rouers & theeues. Fourthly, wee name aduersaries, amongst whō euill discords hapneth, enemies. Fiftly, banished persons, outlawes, and condemned men, haue the title of enemies. In which ranke, I place Robin Hood, little John, and their outlawde traine, who spoylde the kings subiects. Lastly, Fugitives, and runnagate seruants, making warre with their masters, deserue the name of enemies. In the beadroll of these enemies, flatterers, conicatchers, slanderers, and Promooters, disturbers of the publike rest may be added.

Nowe to the question, whether wee ought to keepe touch with all these sorts of enemies? It seemeth vnaignedly, that we should, as shall more manifestly appear by these reasons. First, * othes by Deut. 5. the testimonie of the scriptures, are to be obserued. Secondly, * euill is not to bee committed, that goodnes may ensue. Matth. 5. Perjurie is euill, therfore not to be committed, that goodness may ensue: no, not although a man should lose his life

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for it. Thirdly, of two cuils, the least is to bee chosen: but periurie is a greater euil then losse of goods and landes, yea, and which is more, it is greater then losse of life: therefore it is better to lose life and liuing, then to burthen our consciences with the abominable sinne of periurie. Fourthly, "there cannot be honestie nor quietnesse amongst vs, if wee break our othes. Sixthly, it is no poynt of liuely magnanimitie to engage our faith, vnlesse wee were willing to performe it:

for ^h who shal dwel in Gods tabernacle? *Psal. I 5.*
who shall rest vpon his holy hil? euen he that setteth not by himselfe. It is rather the propertie offollie, for that a foole wil sweare any thing for his owne safegard: whereas a man of discretion will consider wel, and weigh his speech as it were by the ounce, before hee pawnc it. Seuenthly, whatsoeuer a man sweareth, and may performe with the fauor of God, & without sinne, that same, albeit compellled, is to hee obserued, for the name of God is of greater estimation, then al temporall commodities: such is the promise which a man sweareth vnto theeues, because nowe and then for our amende-

Ambros.

lib. I.

Offic. c.

29.

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ment GOD permittereth temptations: therefore a man hauing sworne vnto theeues or pirates by compulsion, may not prophane his othe. Likewise Machiauell is worthie of many stripes, who counselled his Prince to put on the foxes skinne, when his other shifles did faile, and to follow that yong mans example, who said: ^b *I swore an othe by tongue, but I beare a mind vnsworne.*

^b Hippo-
litas ac
pud Eu-
ripidem.

Obiection.

An Obligation whereby a man is bound, may bee made voyde by the authoritie of a Magistrate. Also it is a rule in lawe: *A compelled othe is no othe;* therefore a man compelled to sweare, may choose whether hee will keepe his othe or no.

Answeare.

The first, wherby a man is bounde by writing vnto another man, and this kinde of obligation may bee made frustrate by the Judges.

The second, whereby a man is

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is bounde either vnto his friendes or enemies, and this onely belongeth to G O D, who by them is called to record. Moreover, although this obligation by othe may bee made voyde by the publicke law, yet notwithstanding, it remaineth stedfast in the priuate law of a mans conscience.

Of Heretiques and Schismatiques.

Chap. 23.

They are to be accounted heretiques, which contumaciously defend erroneous opinions in the church of Christ, and will not by any exhortations bee conuerted to the truth. Such were the Arrians, that helde three degreces in the Trinitie. Such were the Menandrians, Manichæans, Carpocratians, Cerinthians, Valentinians, Somolatenians, Nouatians, Ebionites, Noctians, Macedonians, Donatists, Tertullianists, Pelagians,

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Nouell. gians, Nestorians, and others, which by
I 09 præ Iustipian the Emperour were after-
fation. §. wards condemned, their goods confisca-
Hæreticos ted, and theinselues either banished or
Wesēbec. put to death.

Innumerable examples cōcerning he-
retiques are extant; but I will cōtent my
selfe at this time with the rehearsall one-
lib. 5. §. ly of two of thē, the memory wherof, is
hæref. as yet rise amongst many of vs. In the
num. I 3 yeere of our Lorde I 56 I. and the third
G 14. yeere of the raigne of Queen Elizabeth,
there was in London one William Ief-
fery, that impudently affirmed Iohn
Moore a companion of his, to bee Iesus
Christ, and would not reuoke his foolish
beleefe, vntill hee was whipped from
Southwarke to Bedlem, where the saide
Moore meeting with him, was whipped
likewise, vntill they both confessed that
Christ was in heauen, & themselues but
sinfull and wicked heretiques. In like
maner, about ten yeeres ago, I my selfe
being then a scholer at Weltminster,
Henry Arthingtō, & Edmond Coppin-
ger, two gentlemen, bewitched by one
William Hackets dissimulations, con-
cluded him to bee the Messias, and
there-

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thereupon ranne into Cheapside, proclaiming the said Hacket to bee Christ. For which hereticall or rather Diuellish deuice they were apprehended and im- prisoned : & in the end Hacket was han- ged on a gallowes placed vp in Cheap- side; Arthington was kept in prison vpon hope of repentance; & Coppinger died for sorrow the next day in Bridewell.

Thus we see that truth, although for a time it be darkened by a cloude, yet at laist it preuailes and gettes the victory: & the Heretiques themselues are by Gods speciall iudgements confounded ; and their couragious opinions in a moment abated. Neither will it be long, ere that the Romish Bishop, the sonne of Belial shall see * his power bruised with a rod of iron, and broken in peeces like a pot- ters vessell : yea, himselfe * shall be con- sumed with the spirit. of Gods mouth, 2. and be abolished with the brightnes of. his comming.

Psal.2.
2.Thes.

Of Iesuites. Chap.24.

Ignatius a maimed souldier, not for any feruency or zeale, that he bare vnto a new austerity of life, but feeling him- selfe

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Selfe weake any longer to souldierize & follow the warres, communicated with diuers persons, and among the rest with one Pasquier Brouet, a man altogether vnlettered & ignorat of Diuinity. These two together with their enchaunted complices, to apply their title vnto their zeale, named theselues devout persons of the society of Iesus. And thereupon presented themselues vnto Pope Paul the 3. about the yere of our Lord 1540. This Pope permitted them to be called Iesuites, but with this coutermaund, that they should not surpassee the number of threescore persons. Thus for a time they satisfied themselues. But within a while after, they obtained greater priuiledges of Pope Paul the fourth : which made their troublesome order like ill weedes to multiply a-pace, and attempt many horrible things : yea, euен moit wicked treason against the liues of high potentes and Princes, as against our soueraigne Queene, against the French king, and diuers others. In Portingal and India they termed themselues Apostles; but in the yeere 1562. sundry of them were drowned by the iust iudgement

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of G O D. Who is so simple, but hee understandeth, that they in naming themselues Iesuites do goe about to degrade the auncient Christians, and blasphemē against G O D? rather they should call themselues Ignatians, and not bring in newfound orders. This the Sorbonistes of Paris knew very wel, when they doubted not about sixe yeers agoe to exhibite a bill in the Parliament against them. What shall I write, how they giue themselues altogether to be Machiauellians, and vngodly Politicians, how they hoord vp wealth, how they possesse Earledoms and Lordships in Italy and Spaine? and yet for all this, they presume to entitle themselues of the Society of Iesus. O wretched caitifes! O hellish heretiques! the time will come, when this outragious profession of yours shall be extinguihed by the Sunne-shine of the true and Apostolicall doctrine, as the Sorcerers rod was eaten vp by Aarons rod in the presence of Pharao.

The

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The fift part.

Of Magnanimity. Chap. 25.

Arist.lib. 4. Ethic. cap. 3. M agnanimity is a vertue, that consisteth in atchieuing of great exploits : and is touched chiefly vpon eight occasions. First, a magnanimous man is he, that wil never be induced to enterprise any dishonest point against any man, no not against his vtter enemy. Secondly, he will chuse the meane rather then the extreame. Thirdly, he will tell his minde plainly without dissimulation. Fourthly, he will not respect what the common people speake of him, nor will hee measure his actiōs according to their applauses. Fiftly, a magnanimous man, though he should see all the world eagerly bent to fight, and though hee should see every thing round about him set on fire, and almost consumed, yet he notwithstanding through an assured confidence will remaine constans. Sixtly, a magnanimous man will withdraw his mind from worldly affaires, & lift it vp to the contemplation of great matters, * and in Gods law will he exercise himselfe

* Psal. 1.

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himselfe day and night. Seuently, a magnanimous man wil scorne vices, and forget iniurie. Eightly, he will speake nothing but wise and premeditated words, according to that old saying: A barking dog wil never proue good biter, and the deepest riuers runne with least noise.

The auncient Christians of the primitive Church were right examples of this vertue Magnanimity, as they, who had all the properties thereof imprinted in thē. They, I say, who cheerefully gaue themselues to be massacred and tormented. Like vnto these were our late English martyrs in Queene Maries daies, who gladly in defence of the true religion yeelded themselues to fire and fagot. For the vndoubted beleete of triumph in heauen both diminished and tooke away the corporall griefe, and replenished the mind with cheerfulness and ioy. They knew mans lyfe to be but a bubble on the face of the earth. They considered with themselues our miserable estate; for assoone as wee are borne, wee seeme to flourish for a small moment, but straightway wee die, and there is little memorial left behind. They

knew

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knew Magnanimitie to be the ornament
of all the vertues. Briefly, they perswa-
ded th̄selues to see their sauour Christ
in heauen, and euermore to dwell with
him. These, these be the duties of mag-
nanimous men, which whosoeuer do
couet to embrace, shall at last attaine to
euerlasting happines.

Obiection.

*Arist. All scornefull men are wicked : mag-
lib. 4. E- nanimous men are scornefull : therfore they
tbie. ca. 3 are wicked.

Aunswere.

That scorne mens persons,
and they are wicked.

There
bee two
sortes of
scorne-
full men,

That scorne vices, & they
are good: after which ma-
ner magnanimous or great-
minded men do scorne insol-
ent men & daftardes by rea-
son of their pride and cowar-
dize.

Of Ambition. Chap. 26.

IN ambition there be fiue mischiefes:
The first is, that causeth a man neither
to abide a superior nor an equall. The
secōd, an ambitious man by attributing
honour

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honour vnto himselfe, goeth about to defraud God of his due. The 3. plague in ambition is, that it considereth not what hath chaunced to such, as exercised it. ^a Lodowicke Sforcia vncle to Iohn Ga- ^a Bembus leaze Duke of Millan whom he paysoned, li. 2. Ve- was one of the most ambitious men in the next. hist. world; but yet for all his Italian trickes ^b he was at last in she yeere I 5 I o. taken ^b Guicci- captiue by the French King, and put in pri- ardin. li. son, where he continued till hee died. Car- 4. Histor. dinall Wolsey likewise here in England may serue for a patterne of ambition, who beyng preferred by King Henry the eight her maiesties Father, would notwithstanding haue exalted himselfe aboue the King, for which his intolera- ble ambition his goods were cōfiscated, and himselfe apprehended. The fourth mischife in ambition is, that hee hun- teth after false and deceitfull glory, and ^c thinkes it a faire thing to be pointed at ^c Persius with the finger, and to be talked of: This is Satyr. I. he. The fift, an ambitious man waigh- eth not his owne frayelty and weak- nesse.

Remedies

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Remedies against ambition.

Chap. 27.

THE forward horse is not holden back without foaming and shewing his fury. The stremme that runeth, is not staied contrary to the course thereof without making a noise: & the ambitious man is not reclaimed frō his aspiring thoughts without good and wholesome admonitions; I will neuerthelesse, as well as I can, endeuour to cure him of his cankered malady.

First, let the ambitious man consider whereof he is made, namely, of dust & ashes. Secondly, he must diligently goe to heare Sermons, and read the holy Bible. Thirdly, he must thinke vpon the wauering actions offortune, how she taketh frō one that, which she trasferreth on another, and how she respecteth not the equity of causes, nor þy merits of persons, but maketh her fancy the measure of her affections. Fourthly, let the ambitious haue a regard whether hee be commēded of wile men or of flatterers. Fiftly, let him compare his owne deeds with those of the holy mēs in times past. Sixtly,

the Golden-groue.

Sixtly, hee must not enquire what the common people say of him. Seuenthly, let him take heed by other mens harmes, and muse vpon the case of those men, who desiring to eate some fruite, regarded not the height of the tree, whereon they grew, but laboured to climbe vp to the toppe, and so fel downe headlong by reason of the weakenes of the boughes.

Of Fortitude. Chap. 28.

THE meanes to discerne a valiaunt man be eight. The first, if he be not astonied in aduersity, nor proud in prosperity; but leading both the one & the other within the square of Mediocrity. Secondly, he is a valiaunt man, that is milde and courteous of nature. Thirdly, if ^a he scornes priually to ouercome his aduersary. ^b Eurip. Fourthly, if hee contemne to fight in a bad quarrell, for ^b fortitude ^b Ambr. without equitie is the fewell of iniquity. li. I. Offi. Fifthly, if hee ^c giue not place to miseries, ^c Virg. li. but goeth the more couragiously agaynst ⁶ Aethem. Sixthly, he is a valiant man, that neid sorrowewth to die an inglorious death.

G

Seuenth-

The first booke of

*Aristot. Scuenthly, that feareth shame. As *He-
lib. 3. E-
thic. ca. 8 tor did, when his friendes counselled him
not to goe out of the city. Eightly, hee is a
*Homer. valiaunt man, that will fight stoutly in
lib. 22. his Countries defence, and not feare
Iliad. to die. Such a one was Captaine *Di-
*Machi- agio of Millan, who in the yecere of our
anel. li. 4 Lord I 400. beyng enuironed with
Histor. fire and enemies, not finding any means
Florent. to defend his charge, or escape honest-
ly with life, threw ouer the wall of the
place, where he was inclosed, and where
no fire as yet burned, certaine clothes
and straw, and vpon the same his two
children, and sayd to his enemis, Take
you here those goods which Fortune
gaue me, but my goods of mind where-
in my glory consisteth neyther will I
giue them, nor can you take them from
mee. The enemies saued the poore
children, and offred him ladders to con-
ueigh himselfe downe safe. But hee re-
fusing all succours, chose rather to die
in the fire, then receyue life from the
enemis of his countrey. What shall
I speake of sir Philip Sydney, sir Ri-
chard Greeneuil, and sundry others of
our owne countrymen, who of late
yeeres

the Golden-groue.

yeeres not vnlike to those of aunciente times so highly commended, willingly and valiaantly lost their liues, rather then they would trust to the mercy of the Spaniards? In briefe, * commonly *Plutarch*, they, that are most affrayd to offend the *in vita* lawe, are in the field most stout against Cleomen, their enemies, and will shunne no perill to winne fame and honest reputation.

Of Foole-hardinesse.

Chapt. 29.

FOOLE-hardinesse is the excesse offortitude, vsed for the most part of Caualiers and tosse-pots. For seldome is it seene, that they at any time haue fought in iust causes, or haue obserued the circumstances belonging to true Fortitude.

Their properties rather are to flaunt like Peacockes, to play the Braggadochians, and to trust most impudently in the hugenesse of their lims, and in their drunken gates. Such are many of our yong Gentlemen, who by their wise parents are sent so timely to learne wise fashions at Lodon. Such are they, I say, who

The first booke of

cary beechnes and commonwealths in their pates, who iet now and then in the streeces with bushes of feathers on their Cockescombed sconces, and goe attired in Babylonian rayments. But the higher they exalt themselues, the greater will be their fall. In the forefront of these madde-cappes may the Duke of Guise appeare, who in the yeare 1588, one day before he was slaine, as he sate at dinner, found a litle scrowle of paper vnder his trencher, wherin was written that hee should looke unto himselfe, and that his death was prepared. But hee in the same paper rashly with his owne hande wrote these wordes: They dare not, and so threw itvnder the table.

By whose example let men take heed how they persist in any thing rashly, for although the Poetes say, that
^aVirg.lib. ^aAenei. ^aFortune helpeth an audacious man, yet
^aOuid. notwithstanding that helpe is quickly
^{lib. 10.} ouercast and ^bbroken by she wofull ca-
^{Metam.} lamities of she body. Wherefore wee
^bQuintil. must deeme it expedient to resist and
Declamas turne backe foolehardinesse rather late-
tion, I. then neuver.

Ob-

the Golden-groue.

Obiection.

An audacious Braggadochian being knocked runneth away: therefore there is no difference betwixt a foolehardy man and a coward.

Aunswere,

¶ I Madhardinesse or rashnes, which leadeth him into danger.

Two things are to be respected in a foolhardy Braggadochian.

2 Weaknes of nature not agreeable to his mind: & this is the cause, why he trusteth sometimes vnto his heeles, rather then his hands.

Offeare and Pusillanimity. Cha.30.

E Ven as the foole-hardy Caualier trauerseth vp and downe like a Lions: so a fearefull man is a pusillanimous meacocke: he feareth his owne shadow by the way as he trauelleth, and iudgeth ech bush to be a rouer. When he is among Gentlemen, he holdeth his head downe like a dunce, and suddenly sneaketh away like an vrcheon. He is either

The first booke of

by nature melancholike, or by vse a niggard or a tenderling. such a one was that Gentleman of Portingall, who craued of king Sebastian in the yeere 1572. a protection against some, who had sworne his death. The king gaue it him. Shortly after he came againe vnto the king, and complained vnto him of the great feare he was daily in, notwithstanding his protection. Whereunto the king wisely answered: from feare I canot protec^t you, Farre more feareful then this Portingall was that yong Gentleman of Pataune, who of late yeeres beyng in prison vpon some accusation, heard by one of his trieds, that of certainty he shoulde be executed the next day following. Which newes so terrified & chāged him, that in one only night he became white & grailed, whereas before there was no appearance thereof. The cause of this so wonderfull an alteratio was feare, which groūded vpon a false opinion of mischief

*Arist.li. seazed on his heart, and consumed it
2.Physic. like a pestilent canker according to
*Vegetius that saying: *A suddaine alteration hath
lib.3. de no great beginning. And again, *vsual
re milit. things are seldom feared. For being long
expected,

the Golden-groue.

expected, how can they chuse but fall out lightly? To conclude, it is ^{*}the first ^{*}Terent, and suddaine feare, that bereaueth the mind in Eu-
of advise, but often consideration of it bree- nuch.
deth confidence, and quite expelleth all
maner of feare.

The sixth part.

Of Temperance and Consinence.

Chapt. 30.

All vertues do make a Common-
wealth happy and peaceable : but
temperance alone is the sustay-
ner of ciuill quietnesse, for it ta-
keth care that the reaume bee not cor-
rupted with riot and wanton delights,
whereby diuerse states haue beene cast
away. This is that vertue which hin-
dreth dishonest actions, which restray-
neth pleasures within certaine bounds,
and which maketh men to differ from
bruite beastes. Moreover, this is that
~~* bearbo, which Mercury gave to Ulysses, least~~ ^{* Homer,}
he should easie of the enchauntres cup, & so lib. IO.
with his felows be trasform'd into a hog. Odyss.

The first booke

& this is that vertue, which great men
ought specially to embrace, that by their
example the common sort might be-
Aristot.
lib. i. E-
thic. cu. 5.
come temperate. For this is the reason
why so many now-adayes liue riotously like
beastes, namely, because they see noblemen
and magistrates, that governe the common-
wealth, to lead their liues Wantonly, as Sar-
danapalus did. Therefore let noblemen
be temperate, and spend lesse in shoues
and apparell, that they may keepe bet-
ter holpitality then they doe, and be-
nefit the poore. Let them, I say, imitate
those famous wights, who voluntarily
resigned vp their large portions in this
world, that they might liue the more
contentedly. Amurath the second, Em-
perour of the Turkes, after he had got-
ten infinite victories, became a Monke
of the straightest sect amongt thē in the
yeere of our Lord 1449. Charles the 5.
Emperour of Germany gaue vp his Em-
pire into the hands of the Princes Elec-
tors, and withdrew himselfe in the
yeere 1557. into a monastery. The like
of late did the tyrant his sonne king Phi-
lip of Spaine. What shal I say of Daniel,
and his three companions Ananias,
Azarias,

the Golden-groue.

Azarias, and Misach? did they not choose
to sustaine themselues with pulse, when
as they f^{or} might haue had a portion of the *Daniel 1.*
kings meate? seeing therefore by these
examples wee perceiue, howe great the
force of Temperance is ouer the greedy
affections of the minde, let vs deuoutly
loue her, and through her loue, obserue
a meane in our pleasures and sorrowes.

Of Intemperance, and Incontinence.

Chap. 31.

Intemperaunce is an overflowing in
pleasures, desperately constraining all
reason, in such sort, that nothing is able
to stay him from the execution of his
lusts. For that cause there is a difference
betweene it and incontinence, namely,
that an incontinent man knoweth full
that the sinne which hee committs is sin,
and had intended not to follow it, but
being ouermastered by his Lordly per-
turbations, hee yeeldeth in a manner a-
gainst his will therunto : whereas the
intemperate man sinneth of purpose, c-
steeming it a goodly thing, and neuer
repents him once of his wickednesse.

Wher-

The first booke of

Wherhēce I conclude, that an intemperate man is incurable, and farre worse then the incontinent : for the incontinent man being perswaded with wholesome counselfes, will bee sorie for his offence, and wil striue to overcome his passions. But to make both, as well the intemperate man, as the incontinent hatefull vnto vs : Let vs call to minde, howe they do nothing else, but thinke on their present prouender and rutting. Also, wee must consider, how that intemperance is that goggle-eyed Venus , which hindereth honest learning , which metamorphiozeth a man into a beast, and which transformeth simple wretches into tolle-poited asses : wherefore I wish all men of what qualitie soeuer they bee, to take heede of this vice , least they either be accounted beasts , or aliue bee reckoned among the number of the dead.

Of Lecherie. Chap. 33.

L Echerie is a short pleasure, bringing in long paine, that is, it expelleth vertue,

the Golden-groue.

wec, shortenneth life, & maketh the soule
guiltie of abominable sinne. This vice
I feare mee, is too rife here in England,
for howe many Vrsulaes haue wee like
that princely Vrsula, who with eleuen
thousand Virgins more in her compa-
nie being taken by the Painiine fleete,
as they were sayling into little Britaine,
for the defence of their chastities, were al
of them most tyrannically martyred? In
steed of Visulaes, I doubt, we haue cur-
tezans, and whorish droyes, who with
their brayed drugs, periwigs, vardingals,
false bodies, trunk sleevees, spanish white,
potatoes, oyles, powders, and other
glozing foolerries too long to bee re-
counted, doe disguise their first naturall
shape, onely sophistically to seeme fayre
vnto the outwarde viewe of tame and Tame & vnde
vndiscreete wood
vndiscreete woodcocks. Yet notwithstanding,
lette a man beholde them at
night or in the morning, and hee shall
 finde them more vgly and lothsonie
then before: and I cannot so well liken
them, as to Millers wiues, because
they looke as though they were beaten
about their faces with a bagge of
meale. But what enfucheth after all these
arti-

The first booke of

Essay 3.

artificiall inuentions? the vengeance of
God. In steede of sweete saour, there shall bee
sinke, in steede of a girdle, a rent, in steede of
dressing the haire, baldnesse, in steede of a sto-
macher, a girding of sack cloth, and burning,
in steede of beautie. What shal I do thē, al-
keth the honest mā? how shal I discerne
a chaste woman from a baudie trull, a di-
ligent huswife, from an idle droane? (a) If
she be faire, she is most commonly a commyn
queane: if shee bee foule, then is shee odious:
What shall I doe? This thou shalt doe,
O honest mā, (b) Choose thee not a wife
above thine estate, nor vnder, lest the one
be too haughtie, or the other displease
thee: rather hearken vnto a wittie vir-
gin, borne of vertuous and wittie pa-
rents, correspondent vnto thee both in
birth and degree, and no doubt but with
thy good admonitions thou shalt haue
her tractable. No woman is so flintie, but
faire words and good vsage will in time
cause her to relent, and loue thee as shee
should, aboue all others: in fine, respect
not dowrie, for

Plautus * If she be good, she is endowred well.

in Auln-

lat.

of

the Golden-groue.

Of Gluttonie and Drunkennesse.

Chap. 34

OF Gluttonie there bee fourc kindes. The first hapneth, when a man causeth his meate to bee made readie before due and ordinarie time for pleasure, and not for necessitie. The seconde, when a man curiouslyly hunteh after diuersities and daintie meate. The third, when hec eateth more then sufficeth nature. The last, when wee eate our meate too greedily and hungrily, like vnto dogs.

Now to come to drunkennesse, I find thatthere bee three sorts thereof. The first, when wee being verie thirstie, not knowing the force of the drinke, doe unwittingly drinke our selues drunke : and this can be no sinne. The second , when we vnderstand that the drinke is immoderate, and for all that , wee respect not our weake nature, which vnawares becommeth cup-shot ; and this is a kind of sinne. The third, when we obstinately do perseuere in drinking, and this certainlye, is a grievous and intolerable sinne.

The first booke of

The discommodities of drunkennesse.

Chap. 35.

Prou. 20. **T**HE discommodities of drunkennesse are many: first, (c) it displeaseth God: *& 23.* secondly, it is vndecent and filthie: for *Joel. 2.* doth not a drunken mans eies look red, *Luke. 16.* bloudy, and staring? doth not his tongue falter? doth not his breath stinke? is not his nose fierie and wormeaten? are not his wits dead, according to that: When the ale is in, witte is out? doth not his bodie shiuier? In breefe, *What doth not drunkennesse signifie?* it discloseth secrets, it maketh the unarmed man to thrust himselfe into the warres, and causeth the caretull minde to become quite voyde of care. The third discommoditie of drunkennesse is, that it shorteneth life, defaceth beautie, and corrupteth the whole worlde. For howe can it otherwise bee, when G O D blesseth not the meate and

*Horatius
lib. I. E-
pistol.*

the Golden-grouie.

and drinke within our bodies? Fourthly, drunkennesse ie the cause of the losse of time. Fifcly, Hell gapeth and openeth *Esay. 5.* her mouth wide, that the multitude and wealth of them that delight therein, may goe downe into it. For proofe wherecot, I will declare one notable example, taken out of the Anatomie of Abuses. About twentic yeres since, there dwelt eight men, Citizens and Citizens Sonnes of Swaden a Cittie of Germanie, who vpon a Sunday morning, agreed to goe into a Tauerne, and comming to the house of one Antonie Hage, an honest man, and zealouslie giuen, they called for wine. The good man tolde them that they shold haue none, before Sermon time was past, and perswaded them to goe heare the woord preached. But they (saue one Adam Giebens, who aduised them to heare the Sermon for feare of GODS wrath) denied, saying, that they loathed that kinde of exercise. The good Oast neither giuing them any Wine himselfe, nor permitting any other, went to the Sermon. Who being gone, they fel to cursing, & wishing that

he

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he might breake his necke before he returned : whereupon the diuell appeared vnto them in the shape of a yong man, bringing in his hand a flagon of wine, & drunke vnto them , saying : Good fel lowes, be merrie, for you shall haue wine inough, & I hope you wil pay me well. Then they inconsiderately aunswered, that they would paye him, or else they would gage their neckes, yea, their bo dies and soules,rather thē to faile. Thus they continued swilling and bibbing so long, till they could scant see one ano ther. At the last , the Diuell their tap ster told them,that they must needs pay their shot : whereat their hearts waxed cold. But he comforting them,sayd: Be of good cheere,for now must you drinke boyling lead, pitch, and brimstone with me in the pit of hell for euermore. Heres vpon hee made their eyes appeare like fire, and in breadth as broad as a sawcer: and ere they could call for grace & mer cie, the diuell preuented them , & brake their necks asunder. The other Adam Giebens , who counselled them before to heare Gods word, hauing some sparks of faith within him, was preserued from death

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death, by the great mercie of God.

After this sort God punished drunkenesse, to the terroure of all such as delight therein. God grant that men hereafter may beware, howe they play the drunkards. For doubtlesse, although he beares with our quaffers heere in England, yet notwithstanding, hee hath prepared heauie punishments for them in the world to come.

Remedies against intemperance, gluttony, and
drunkenesse. Chap. 36.

The first remedie against intemperance, gluttonie, and drunkenesse, is the word of God: for (e) it is written, *Man shall not live by bread only, but by euerie word that proceedeth out of the mouth of God.* March. 4 The seconde, they must consider the fasting and pouertie of Christ, for when he said, *I thirst, that is, I thirst after mans salvation, they gave him Vineger to drinke.* Iohā. 19 The thirde remedie is, that they waigh with themselues the euill, which proceedeth from their vices, and the torments of the rich glutton in hell. The fourth, lette them thinke on the eternall plea-

H sures

The first booke of

sures of the other world, and ⁿ hunger & thirst after righteousnesse. The fift, lette them follow Socrates aduice, ⁱ Who admonished men to take heede from eating and drinking those things, which would moue them not being hungrie, nor thurstie: and also from prying into Gentlewomens beauties,lest, as the Poets faine, Cupid the blinde God of loue, doe perchance shoote and hit them. This reason ^b Clitomachus knew very wel, who if he heard but one talking of loue matters, would immediatly depart away. Lastly, let them auoyde idlenesse; for ^b Idlenesse being taken away, the force of lechery decayeth.

Of stupiditie or dulnesse. Chap. 37.

STUPIDITIE is a voluntarie and too great a suppression of lawful pleasures. This vice ^r is seldome scunde amongst men: for where shall we see any so dull, that bath no taste of pleasures? All other liuing creatures can iudge and discerne of the meat which they eat: but dull men haue not halfe so much iudgement or discretion. Therefore without doubt, they that haue lost their feeling, are no more to be calld liuing men, but blocks, or stocks, or rather

^a Arist. li.
3. Ethic.
C. sp. II.

Matt. 5.
i plut. de
curiosit.
et Xenop.
lib. I. de
dict. &
fact. So-
erat.
^b Elian. li.
3. vari.
hist. c. 30
h Ouid. li.
I. de re-
med. amo.

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rather bruite beastes depriued offence.
There bee some men I confesse, verie
bluntish and dull, yet notwithstanding, I
dare not say, that they are in such sort in-
fected by reason of this vice, the defect
of Temperance; but more likely they are
so, because of their vnwholsome & bad
complexions, or else because of some
sicknesse or other. And thus much of the
nature of Stupiditie.

Obiection.

Stupiditie is a meane to obtaine ver-
tue, for it is a bridling of lust: therefore it
is no vice.

Answer.

Stupiditie is a bridling of lust, but con-
fusedly, without wit or reason.

The seuenth part.

Of Magnificence. Chap. 38.

The like difference as is between God & man, between a temple & a sepulcher, such is betwixt magnificēce & liberality: for (a) magnificēce is a vertue, that consisteth in sumptuous & great expences: wheras liberality is cōuerſat in ſmal things, so þ the

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one is peculiar to Noblemen, and the other to common Gentlemen. But in this age it is quite abandoned. They were wont in times past , to patronize and send poore schollers at the Vniuersitie: But now, I pray you , who is so noble-minded? who so vertuous? They were wont to builde Colledges:but now they are readie to pull them downe ; and which is more , if any intendes but to build a free-schoole or an hospital (which is as seldome scene as a blacke swanne) wee account him , as they say , one of God Almighthies fooles. The Gentlemen of the Innes of Court, quoth y^e rich chuffes, weare so much on their backes , as would serue for the building of free-schooles. Our sonnes at the Vniuersitie spende yeerely in batles, decrements, and bookes, as much as would suffice for the repayring of bridges, high-waies, and such like. Those preachers please our mindes best, which preach fayth, and no good workes. This cheape religion will like; a strong barne, Neighbour, is worth fifteene of their freeschooles. But alas, howe can the poore sheepe doe well, when their sheepheardes bee cold in charite: when these non residents care not howe their

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their flockes thriue? when the Levites of
Iesus Christ haue alwaies this worldly
theoreme in their mouthes; *Hee ought to
bee begd for a foole, that gathereth not for
his wife and children.* O politicke world-
lings! O Machiauellians! The Papistes,
that in a manner builde their whole de-
uotion vpon good workes, shall rise a-
gainst you at the day of Iudgement: yea,
the Infidels theinselues, who dedicate
their substance vnto Idols, shall testifie
against you. What sayth your Nazian-
zene? ^b *A man hath nothing so divine as* ^b *Naziz.*
magnificence, & distribution of goods. What in orati-
sayth Strabo? ^c *Men principally do iust- on, decu-*
tate God, when they benefit. Wherefore, *ra paupe.*
O mortall men, both spirituall and tem- ^c *Strab.*
porall, do good while you may, tyme pas- ^{lib. IO.}
seth away, live mindfull of death. After
which you must yeeld account to the
almightie Judge, howe you haue con-
sumed your liues and goods. In a word,
helpe to aduance and preferre schollers,
for ^{* If there be a} *Mecenas,* and furthe- ^{* Marti-}
rers of learning, we shal quickly finde Vir- ^{al.lib. 10.}
gils and Horaces to eternize your names Epigr.
and magnificence; whereas on the con- ^a *Tacitus*
trarie, ^a *if magnificence and hire of paines be* ^{lib. II.}

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taken away, learning must of necessitie fall to
ruine.

Of Liberalitie. Chap. 39.

^aArist. li. ^bLiberalitie is a vertue placed betweene
^c4. Ethic. prodigalitie and auarice, ^dConuersant
^ecap. I. most commonly in giuing, & sometimes in re-
ceiuing; whereby not onely the partici-
pation of gifts & money are meant, but
also the communication of good coun-
sels and duties are vnderstood. All they
which exercise this vertue, doe purchase
vnto themselues loue and good will,
which be of great momēt, either to liue
quietly, or to rule without trouble:
^fHor. li, ^gTheir fame shall never fall from the earth,
2. Od. 2 and they themselues shall bee highly fa-
& Mart. uoured of the highest landlord. For ^hof-
lib. 8. E- tentimes when God meanes to send his thun-
pigram. derbolts against the wicked, bee stayerib his
ⁱOui. lib. hand by reason of their sacrifices & almes.
5. Faſtor.

Now to come to the anatomizing of
liberalitie, I putte downe eight circum-
stances, whereby a Gentleman may be-
come liberal, & so vphold his reputatiō.
The first lawe of liberalitie is, to diſtri-
bute vnto them, who are moſt worthie:
Otherwise, he is like a blinde man, when

hee

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he knoweth not to whō he giueth: namesly, he must obserue the order of nature, in preferring his brethren before his cosens, & his cosens before strangers, & ^{in rewarding of wise men, before sycophāts} ^{Macr lib. 2. sa-} & pickthanks. The second circumstance ^{turnal.} is, that a man giue not more, then his ability wil afford, but rather he must cut out his coate in proportion according to his cloth : because ^crepentance followeth ^cPlinius hattie liberalitie. The third, hee must not iuni. lib. giue to thē, which haue inough alreadie. 7. Epist. The fourth, he must not, after he hath bestowed his gifts, cast and bitte men in the teeth with them, or by his prating, cause the remembraunce of his gifts to perish. The fift rule of liberalitie, a man must not hurt one, that he may be liberal to another, for they that do this, are neither to bee accounted beneficiall nor liberal, but pernicioas. The sixt, he must giue willingly without requesting, for nothing is more deere then that, which is bought by praiers. Hitherto appertayneth the Apōstles saying : ^{As e-} ^{2. Cor. 9.} *Anie man wisheth in his heart, so lette him giue, not grudgingly, nor of necessarie: for G O D loueth a cheerefull Giver.*

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The seuenth, lette him respect the place,
where hee giueth, that is, whether in
an honest house, or in an infamous. The
last law of liberalitie is, that it be with-
out shipwracke or losse of the giuers
good name.

But why doe I decipher that, which
nowe a dayes men haue vtterly abando-
ned? Where in England, nay, where in
the world, can I poynt with my finger, &
say: There is a liberall man? Alas, al men
are become misers, there are none that
are liberall, no, not one. O vngrateful
wretcheslis not God your Landlord, and
doth not hee suffer you to emoye his
lands without incomes or fines? Onely
this is his conditiō, that ye vse the poore
well, and cherish the needie: why then
are yee couetous, why doe yee not per-
forme his condition, and bee liberall? It
behooues you rather to lay vp riches in
heauen, and not to beleue, that this flic-
kle and doating worlde, is a perpetuall
paradise, & that the drossie excrements
therof, are hallowed. Communicat ther-
fore your goods one vnto another, for
treasure remaineth prepared for the
godly in heauē. Let not the hellish vsu-
rer

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rer haue dominion ouer you : he is Plutus (as the Poets faigne) the God of your riches. Beware of his fawnings, take heede of his motiues and illusions ; hec commeth disguised in the forme of an Angell of light, perswading you by sophistrie, that liberalitie is a vice, that golden duckets are deince Gods. But what followeth after all these fallacies? death, and the vengeance of the highest. To be short, as many as are well disposed to be liberall, let them giue in their liues time, whilst they haue space to giue. It is foolishnesse for any man to defer his liberalitie till after his death : for executors will part stakes; and besides, almes at that time, will do the giuers no good.

Of Prodigalitie. Chap. 40.

^b **P**rodigalitie is a foolish and vndiscreete ^b Arift. wasting and laiuishing of goods: for the lib. 4. E- which pouertie and late repentance doe thic. ensue. The rare follower of this vice ca- reth not for circumstances, but spen- deth his money vpon such things, wher- of hee leaueth little remembrance or none at all behinde him: he never thinks

on

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on the variable blasts of fortune: but ignominiously consumeth his patrimony in a baudy or infamous house, and if there

^aBoetius lib. 2. de sea turneth vp sand, when it is tossed with the Consolat. raging winds: yet for all that a prodigall Philosop. metr. 2. mā will deuour al, & at last will be forced to pill & poll his poore tenāts, supplying his wāts ambitiouly by vnlawful means.

Into the listes of this vice many of our English Caualeers & souldiers do enter, who bestow al that they haue on gorge-ous raiments & in visiting of queanes: Wheras rather they shold cōsider with ^bPers. fa- tyr. 3. thēselues, ^bwhat they are, how they meane to live hereafter, of what vocation they are, & what profit they may reape by sauing their money. It becommeth them not to follow crowes abroad through thicke & thinne; but to respect, whither they go. It becō-meth thē, I say, not to imitate Bedleins, who iourney still that way, where the staffe falleth. God hath appointed euery man to be of some calling or other. To cōclude, they deceiue thēselues in think-ing, that prodigality doth ingraffe in the lib. I.H. a kind of liberality: for ^{*}many know how ster. to spend, but not, how to give.

Th

the Golden-grouc.

The properties of a couetous man.

Chapt. 40.

The properties of a couetous man are infinit, but principally these : First a couetous man is an Infidel, for he loueth not his brethren, and * *he that loueth not, knoweth not God, for God is lone.* *I.Ioh.4.* Secondly, he is a cheefe, for the goods that hee possesseith, are none of his owne, but Gods. Man is only constituted as a steward, and must one day to his perpetuall destruction, yeeld an account thereof. Further, it is knownen, that * *theft, and sundry other vices spring chiefly from couetousnesse.* *Arist. di. I. Politi.* Thirdly, a couetous man is a slauie, for he attendeth & wayteth on his mony. Fourthly, he is in continuall feare and suspition, least theeues robbe him of his treasure, least his ewes haue no good yeaning, least the flouds carry away his milles, and least there happen a wette yeere.

Fiftly, * *a couetous man is alway vexed & inuenient, and agriued in minde,* for if his wife asketh for two shillinges to buy silke, sixe pence for spice or salte ; then hee frets

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frets and fumes, yelles and bannes, swea-
ring that she seekes his vtter vndooing.
Sixtly, hee hath most commonly three
keyes or more to his chest, and which is
worste, threescore in his heart to keepe
them from spending. Lastly, a couetous
man offendeth against the second com-
mandement, for hee worships Idols, in
reposing so much confidence in his
money.

Remedies against couetousnesse.
Chap. 42.

Seneca
in Hercu.
Octo.

Amo. 6.
Esay 5.
Luk. 6.
Iud. 2.

^s I. Reg.

19.

ⁱ Dan. I.

ⁿ Luke. 3.

Albeit that nature is little enough to sa-
tisfe a niggards mind, because hee is
insatiable: yet notwithstanding, I will
endeuor to bring him into the right way:
first, let him thinke vpon the fearefull
alarums, which God by his Prophets
sounded against all couetous men. Se-
condly, let him consider the pouertie of
Christ. Thirdly, let him weigh with him-
selfe, how nature is content with a little,
as for example, ^s Elias was glad to eate
bread and water: ⁱ Daniel satisfied himselfe
with pulse: ⁿ Saine John Baptist liued on lo-
custs and wilde honey. Fourthly, let the cou-
uetous

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uetous man keepe good compānie, and follow them that are vertuously disposed. Fiftly, let him thinke on the euerlasting riches of the other world. Sixtly, lette him consider of his ende and death. Lastly, let the couetous man examine himselfe, and muse vpon the vnhappy liues and punishments, of such as haue beeene couetous.

Calipha the Soldan of Egypt, hauing filled a Tower with golde and pretious stones, and being in war with Allan the king of Tartarie, was at last taken captiue by him, & famished in that tower; wherein his treasure lay. More strange is that, which is reported of an Archbishop of Mogunce, who in the yeere of our Lorde 1518. foreseeing that corne would the next yeere besold at an extreame rate, gathered together great store, and whorded the same vp in certayne garners, which he had built for the same purpose; not with a godly intent to bring downe the price, but rather to enhaunce it for his own priuate commodtie. But behold the iudgements of God; his seruants the next yeere ouerturning this whorded corne, founde cleane contrarie

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try to their expectations snakes, adders, and vermine so thicke crept in, that it was impossible to saue ought thereof. The like, as I heard, hapned about a dozen yeeres agoe vnto a wicked niggard here in England. Also, to mine owne remembrance, there was one in the yeere 1589. that sent foure bushels of wheat (euery one consisting of two bushels & a halfe of Winchester measure) into the market, and was offred 22. shillings for euery bushell, which he refused, hoping to get 2. shillings more on the next market day. But see the reward of couetousnes: wheat was the sold for 16. shillings, & within 2. markets after for a noble, insomuch that that man, which refused to take 22. shillings for euery bushell, was now glad to haue a noble for the same. Likewise a certain knight of Oxfordshire punished very iustly (but ouerseuerely) the couetousnes of a priest, that denied the seruice of his office in the burying of a dead body, because his widow had not wherwith to pay him þ costs of the funeral. For the Knight himselfe going to the buriall, caused the minister to be bound to þ corps, & so to be cast both into one graue. Which done, he rode straightway

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to the Court, & with some intercession
begd his pardō of Q. Mary. The like fact
I heard was put in practize by Iohn Ma-
ria Duke of Millan aboue an 100.yeers
since. What shall I speake of the cou-
tousnes of one Peter Vnticaro a Spani-
ard? who with certaine other Christians,
to the nūber of 263, hauing bene a long
time withholden captiues in Alexandria
by the great Turke, at lēgh in the yeere
of our Lord 1577. conspired together
for their deliuery, & by good lucke kil-
led the Gaiſer, and then entring into his
chāber, foūd a chiest, wherin were great
store of double duckets, which this Peter
Vnticaro, & two more opening, stuffed
thēselues so ful as they could therewith,
between their shirts & their skin, which
th'other Christiās wold not once touch,
but said, that it was their liberty, which
they sought for, to the honour of God, &
not to make a mart of the infidels wicked
treasure. Yet did these words sinke no-
thing into their stomachs. But within a
while after, in a skirmish with the warder
of þ prison, P. Vnticaro & th'other 2. that
were armed with þ duckets, were slain,
as not able to weild thēselues, being so
pestered

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pestered with the weight and vncasie
carriage of the duckets.

I. Tim.
6.

Ezay. 5.

Now to end these remedies and fearfull punishments executed on couetous persons, I hold, that ^s *couetousnesse* is the roote of all euill, & the cheefest cause why God is offended with vs : to which also by his Prophet he pronounceth wo, saying, *Woe bee vnto them that soyne house on house, and lay field to field.*

A dehortation from couetousnesse.
Chap. 43.

H Auing heard so many remedies and fearefull examples, awake yee couetous men, and seeke to bee rich in God, and not in the fraile riches of this world, which consume away like rust, before you haue any fruition of them. Distribute your goods vnto the needie, and purchase no more then serues your necessitie : yee knowe not whether your lands and goods shall be taken from you by the Turkes, Spaniardes, suretiships, fire, subsidies in the time of war, or any other discōmodities. In the yeere 1588. diuers rich Farmers and niggardes hearing

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ring that the Spanish nauie was coming to inuade this realme, and fearing ther-by the losse of all their graine and mon-
ney which they had by the sea side, traſ-
ported as much as they might into safer
places: euen so, yethat bee rich, being
aduertised of the wauering case of this
world, see ye transport so much of your
wealth, as possibly you may, into the
house and purses of the poore: commit, I
say, the custodie of your substance to
Christ himself, who in the day of Judge-
ment will redeliuer the same vnto you
with a glorious interest, & with a crown
of gladnesse. Remember the wordes of
Christ: * O fooles, this night shall your soules Luk. 12,
be taken from you, then whose shall those
things bee, which ye haue prepared? Euen
theirs, who will make hauocke of them,
and neuer thanke you once. For
get not what hee commaundeth you in
another place. Possesse not gold nor siluer,
for it is hard for them that haue riches, to en-
ter into the kingdome of God: and n It is easier
for a Camnell to goe through the eye of a
needle, then for a rich man to enter into hea-
uen. Wherefore, O ye rich, be not like
to a dogge lying in the hay, which when
I bee

^s Matth.

IO.

^r Mar. IO

ⁿ Ibid.

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he cannot eate himselfe, he will not with his barking, suffer the poore horses to eate thercof. Oh resemble not cammels, who though they goe loaden with treasure , yet they eate nothing but hay. In fine, repent and turne to God, for hee is mercifull, and woulde not your destruction: *Give almes, and make you bagges which waxe not olde, and a treasure which can never faile in heauen, where no theefe commeth, neither moth corrupteth.*

Inc. 12.

Whether the couetous man be worse then the prodigall. Chap. 44.

Arist.lib. **C**ouetousnes is one of the desires beside *I.Physic.* **C**nature , and therefore more detestable thā prodigality, which for the most part, issueth from a generous spirit, and hath some tokens of grace and repentence:whereas contrariwise, couetousnes springeth in such,as are of base & dung-hilled thoughts , which hardly may bee lift vp from the earth, and is so bred and inueterated in the bone , that it will never be rooted out. In a worde, the prodigall man doth good vnto many , by his lauish gifts, & by wile counseils may be brought

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brought to the square of liberalitie; but
the couetous man benefiteth none; and
(as I sayd before) is incurable, and as it
were sicke of a dropsie, by reason of a
dayly habite, which he hath taken in co-
ueting.

Obiection.

He that hurteth himself, is worse then
he that hurteth another; but such is the
prodigall man : therefore hee is worse
then the couetous man.

Answer.

The couetous man hurteth himselfe,
and others worse, by keeping that in his
chest, which might credite himselfe, and
releeue the needie: whereas on the con-
trarie, the prodigall man purchaseth
friendes and good will by his spending,
and otherwhiles helpeth others in their
distresses.

The eight part.

Of Clemencie and Courtesie. Chap. 45.

Not onely reason consenteth, but al-
so experiece confirmeth, that of whō
clemencie is abandoned, in him al other
virtues are abolished: for what maketh a

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man seeme a God? doth not clemencie
surely, there is nothing that draweth
neerer vnto Diuinitie then it. The con-
sideration wherof, procured by the con-
templation of the notable frame of man,
prouoketh vs to bee zealous, and earnest
to do our neighbour good, as not igno-
rant, howe that the pure grace and mer-
cie of God, doe shine in euerie iust and
honest man. Wherefore, let Princes,
Noblemen, and Gentlemen, who know
what vertue is, consider in howe vast a
~~sea~~ of inconueniences they wade con-
nually for all their superficiall ports. Let
them, I say, waigh with themselues, that
they bee but men; and if for a momen-
tarie while they frowne, and scorne to
looke on their inferiours : what, will
not the mightie Iehouah, who noteth all
mens hearts and gestures, contemne them
likewise : yea, yea, he wil also strike them
with most horrible dargets of vengeance:
therefore, for feare of the same, let men
bchauue themselues curteously, and imi-
tate those famous wights, who by their
curtesies haue merited perpetual honor.

King Henry the second of France, ha-
ving in the ycere of our Lord 1554. li-
censed

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censed the Duke of Montmorency Cō, stable to chastise the rebellion of Burdeaux, afterward gaue out a generall absolution, and forgave euerie man. The like courtesie did the Duke of Guise, albeit he was a most bloody tyrant, shewe vnto the Prince of Condé his prisoner, in that he spake reverently vnto him, vsed him kindly, and permitted him to lie with him in one bed, which most men did not suppose that hee would haue done : for it is manifest, howe hatefull in ciuill broyles, the head of either faction is, so as if the one happen into the others hand, his vsage most commonly is vngentle, and his life in ieopardie.

Now by these and such like examples, let vs, who are reformed Christians, follow the traces of Gentlemen, & not like vnto heathenish Canniballes, or Irish karnes, persecute one another with capitall enmitie. Finally, let vs againe, and againe ponder the wordes of our Sauiour Christ, who taught vs to bee courteous, and to "forgive our brethren not onely seuentimes, but also seuentie times seuen.

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Of Modestie and Bashfulnes, Chap. 46.

Terent.
in Adel.

Ari.lib.
4.Ethic.
cap.vlt.
& Plat-
tus in
Amphyt.

HE that is impudent and neuer blussheth, is accounted lost, and ought to be banished from all vertuous company: But on a sodaine, * *I saw him blush, therefore all is well.* O noble modestie! O honourable affection of the mind! which deseruest to haue Temples & altars dedicated vnto thee, as to a diuine Goddesse: for what beautifieth the vertues? Modestie: what bridleth and tameth the furious passions of the mind? Modestie, In yong men shewes is the badge of innocency, and greatly to bee commended: but^b in old men she is vtterly dispraised; the reason is, because shantefastnesse being once departed from a man, is irreuocable, and knoweth not howe to returne. But nowe alas, in this old and spotted age of the world, youths, by reason of their parents fond indulgence, haue exceeded the limits of modestie, and are become so brazen-faced, that they will not sticke to outface & denie that which is most euident: they are I say, become so impudent and base minded, that they

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wil neither acknowledge any reuerēce to their elders, nor suffer thēselues to be aduised by their equalles, nor as yet look mildly on their inferiors. Neuerthelesse, shānefastenesse in despight of al her aduersaries, shal be acceptable among wise men, and guide their hearts, as she did in times past. In the meane time, lette men thinke well of her, and note, whether she graceth yong men; and then according to the effect, let them choose, whether they receiue her or no,

Of Affabilitie.

Chap. 47.

Affabilitie is either a wittie vse of speech; or a delightfull recreation of the inind; or an amiable shew of coun-tenāce. It is a wittie vse of speech, whē a man moueth mirth, either by the quicke chaunging of some sentence, or else by a counterfeit, extrauagant, and doubtful speech, as for example, a Gentleman on a tyme said vnto a Gentlewoman, *How now Gentlewoman, what, al alone?* She eftsoone wittily answered; *Not alone, sir, but accō-*

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paried with many honourable thoughts. In
like sort, a merrie Recorder of London,
mistaking the name of one Pepper, cal-
led him Piper : whereunto the partie ex-
cepting, said, Sir, you mistake, my name
is Pepper, not Piper : the Recorder an-
swered : what differēce is there between
piper in Latin, and pepper in English?
There is, replied the other, as much dif-
ference betweene them, as is betweene
a pipe and a Recorder.

Affabilitie is a delightfull recreation
of the mind, when we laugh moderately
at those things, which wisely and chiefe-
ly touch some fonde behauour of some
one body, or when wee tickle some vice
or other : as if a man should talk of a pri-
uie theefe in this wise; *I haue one at home*
among all others, to whome there is no doore
shut in all my house, nor chest locke: Mea-
ning, that hee is a picklocke and a priuie
theefe. Howbeit, he might haue spoken
these words of an honest seruant.

Affability is an amiable shew of counte-
nance, as whē some great personage re-
saluteth the people cheerfully, & succou-
reth euerie one according to his power.

2.52. 15 Wherby, as another: *Absalom, hee*
stealeth

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Realeth the hearts of the people. Then they speake all, as it were in a diapazon : who can chuse but with all his heart loue this noble minded Gentleman, in whom all the sparks of aswell royall, as reall vertues do appeare? But on the contrary, if a Noble man, that is proud and haughty of countenance, should passe by them without any semblaunce of gentlenesse, they will thus descant of him: This man by his stately stalking, and portly gate overlooketh Powles steeple : he is as proude as Lucifer, his pride will one day haue a fall. Thus they read of him, be he never so high of degree : they care not who heares the: their tounes are their owne.

In respect whereof, I wish all Gentlemen to behauc themselues affably, and courteously towards their inferiors. For whereby els is a Gentleman discerned, saue by his gentle conditions? let them therfore looke better & prie into themselues, & earnestly charge some of their most faithfull followers, to admonish them of their ouersights at conuenient seasons.

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Of Indulgence. Chap. 48.

Indulgence is a fond, vaine, & foolish loue, vsed most commonly of parents towards their children. There is no vice so abhorred of wise men as this; For they find by experience, that mo youths haue bene cast away through their parents indulgence, then either through violent or naturall death. Yea, I haue heard sundry Gentlemen, when they came to yeeres of discretion, grievously exclaime, and bitterly complaine of their parents fondnesse, saying: *Wee would to God that our parents had heretofore kept vs in awe and securitie; for now lacking that instruction, which we ought to haue, wee feele the smart thereof.* Vndoubtedly God wil one day deuaund an account of them, and examine them, wherefore they respected not better their owne bowels. Shall he blesse them with children, and they through blind indulgence neglect their education? Truly, it is a miserable case. In tynes past parents were wont to place their sonnes with wife gouernors, requesting them not in any case to let them haue their owne willes. But now adayes

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adaies it fallies out cleane contrary. For parents in these times when they hire a Scholemaster, will first hearken after his gentle vsage, and then they will question with him touching the small salary, which they must pay him for his industry, so that forsooth now and then to be mindfull of this vice Indulgence, they accept of a sow-gelder, or some pety Grammatist, that will not sticke in a foole-hardy mood to breake Priscians pate. With such a one they couenant, namely, that hee must spare the rodde, oreles their children will be spild. Within a while after assoone as their indulgent Master hath taught them to decline *Stultus*, *Stulta*, *Stultum*, as an adjective of three terminations, they bring them out of hand into the Vniuersity, and there diligently do enquire after a milde Tutour, with whome their tender sonnes might familiarly and fellow-like cōuersc. And what then? Mary, before a tweluenoneths end, they send for them home againe in all post haste to visit their mammies, who thought each day of their sonnes absence to bee a whole moneth. There they bee made sucklings

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sucklings during the next twelvemo-
neth. Well, now it is high time to suf-
fer their ready dādlings to see new-tan-
gled fashions at the Innes of Court.
Where being arriued, they suite them-
selues vnto all sorts of company, but for
the most part vnto shriuers, Caualeers,
and mad-cappes, insomuch at the last, it
will be their friends hard happe, to heare
that their sweet sonnes are eyther pend
vp in New-gate for their good deeds, or
haue crackt a rope at Tiburn. This is the
effect of Indulgence. This is their false
conclusion, proceeding of their false pre-
misses. Now you must vnderstand, that
if the parents had not thus cockered &
mouled their sonnes in their childhood,
but caused them to be seuerely looked
vnto, they would not in the floore of
their age haue come to such a miserable
end.

In the Chronicle of the Switzers, men-
tion is made of a certaine offendour,
whom vpon his arraignement his owne
father was compelled to execute, that so
by the indulgent author of his life hee
mught come to his death. Hither like-
wise may I referre that common story of

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ascertaine woman in Flaunders, who living about threescore yeeres agoe, did so much pamper two of her sonnes, that shee would never suffer them to lacke money; yea, shee would priuily defraud her husband to minister vnto them. But at last she was iustly punished in them both, for they fell from dicing and riotting to stealing, and for the same one of them was executed by the halter, & the other by the sword, she her selfe being present at their wofull ends, whereof her conscience shewed her, that her Indulgence was the onely cause.

This ought to be a liuely glasse to all parents to prouide for their childrens bringing vp, and to purge them betimes of their wild and wicked humours, least afterwards they prove incurable, and of little sprigs they become hard withered braunches. In briefe, O parents, correct your childe, while they be young; pluck vp their weedes, while they beginne, lest growing among the goodseed they hinder their growth; and permit them not so rathe, of prentises to become enfranchised freemen. In so doing, you may be assured, that they will easily be brought

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to study the knowlege of heauchly wise-
dome, and to embrase ciuility, the one-
ly butte and marke, wherat the godly &
vertuous do leuell, especially for Gods
glory, for their owne commodity, and
for the goodnessse that thereby ensueth
vnto the commonwealth in generall.

Of Pride. Chap. 49.

PRide is a bubbling or puffing of the
minde, deriuued from the opinion of
some notable thing in vs, more thē is in
^{*Eccl. 10} others. But * why is earth & ashes proud:
seeing that when a man dieth, hee is the heire
of serpents, beasts, & wormes? Who know-
eth not, that G O D closely pursueth
^{*Luke 1.} proud men? who doubteth, that he thun-
dreheth, and scattereth them in the imaginati-
ons of their hearts, that he putteth downe
the mighty from their seates, and exalteth
the humble and meeke? In somuch that
^{*Eccl. 10} * he which is to day a king, to morow is dead,
Wherfore, O wight, whosoeuer thou
art that readest this booke, lay aside thy
Peacockes plumes, and looke once vpon
thy feet, vpon the earth, I mean, wher-
^{*Eze. 28} hence thou camest, * though thou thinkest

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in thine heart, that thou art equall with GOD, yet thou art but a man, and that a sinfull man. In summe, wish not lordly authority vnto thy selfe, for hee that seeketh authority, must forethinke how hee commeth by it, and comming well by it, how hee ought to liue in it, and liuing well in it, hee must forecast how to rule it, and ruling discreetly, hee must oftentimes remember his owne frailty.

Of Scurrility or Scoffing.

Chapt. 50.

EVEN as I greatly commend affability and pleasant iestes: so I utterly mislike and condemne knauery in iesting. For youngs were not giuen vnto men to scoffe and taunt, but rather to serue God, and to instruct one another. And as a little fire may consume whole villages: so in like manner the young, which is a kind of fire, yea, a world of calamity, polluteth the whole body, if it bee not restrained. For which cause, though there be some merry and conceited wit in a iest: yet we must beware, that we rashly bestow

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bestow it not on them, whom we afterwards would not for any thing offend.
Therefore the respect of time, & consideration of the person is necessary in testing. For we must not giue dry floutes at meales, least we be accounted Ale-knights: wee must not taunt cholericke men, least they take it in ill part: we must not deride simple felowes, because they are rather to be pitied: nor yet wicked persons, for it behoueth to haue them rather punished, then laught to scorne.

Whether Stageplayes ought to be suffered in a Commonwealth?

Chapt. 51.

STageplaies fraught altogether with scurrilities and knauish pastimes, are intolerable in a wel gouerned commonwealth. And chiefly for six reasons. First, ^a all Stageplayes were dedicated unto Bacchus the drunken God of the Heathen, and therefore damnable. Secondly, ^b they were forbidden by Christian parliaments. Thirdly, men spend their flourishing time ingloriously and without credit, ^c cōtemplating of plaies. All other things

being

the Golden-groue.

being spent may be recouered againe,
but time is like vnto the latter wheele
of a coach, that followeth after the for-
mer, and yet can neuer attayne equally
vnto it. Fourthly, * no foolish and idle tal- * Ephes.5.
king, nor iesting should be once named a-
mongst vs. Fiftly, stageplaies are nothing
els, but pompes and showes, in which
there is a declining frō our beleefe. For
what is the promise of Christians at their
Baptisme? namely, to renounce the Di-
uell and all his workes, pompes, and va-
nities. Sixtly, * Stageplayes are the very * Saluian.
mockery of the Word of God, and the toyes lib.6. de
of our life. For while we be at the stage, Gubern.
wee are rauished with the loue thereof, Dei.
according to the wise mans wordes : It
is a pastime for a foole to do wickedly; and * Prou.
so in laughing at filthy things, we sinne. 10.23.

Of Cruelty. Chap.52.

There bee two sortes of cruelty :
whereof the one is nothing els, then
* a fiercenesse of the minde in inflicting of pu- * Sen.lib.
nishmēts. The other is a certain madnes, 2, de Cle-
together with a delight in cruelty, of mentia
which brood I accōut thē to be, who are cap.4.

K cruell

The first booke of

cruell without cause. The causes, that procure cruelty, be three. The first is couetousnesse, for (as the auncient Latin Oratour recordeth) **madnesse is the Lupus li. father of cruelty, and covetousnesse is 2. de fi- the mother thereof.* The second is violence naturally ingrafted. The third cause of crueltie is ambition, which soweth in it a hope and desire of clyming higher.

Now to beautifie our subiect with examples, I bring forth first of all Galeace Sfortia Duke of Millan, who being woderful wroth with a poore man, that by chaunce had taken a hare, which he in hunting before had lost, compelled him to eat the same raw, skinne, and all; Further, the Spaniards of all nations vnder the cope of heauen be most cruell, as appeared by their monstrous and horrible cruelties exercised vpon the miserable Indians, whom they, instead of alluring by faire means to the knowledge of the Gospell, made some to be devoured of dogs, and others to be cast downe headlong from steepe hilles. Moreouer, many of our own countrymen haue bene eye-witnesses of their barbarous tyrannies,

the Golden-groue.

nies. In the yeere of our Lord 1588. they brought with them hitherward gagges and such like torments to inflict vpon vs, if by Gods mercifull prouidence they had not beene speedily preuented and miraculously confounded; and I pray God all they may be so serued, that intend cruelly to vsurpe and incroche vpon other mens rights. Neither with silence can I ouerskip the cruelties of Cardinall Albert, Archduke of Austria, and deputy of the lowe countries on the King of Spaines behalfe. This Cardinal, about foure yeeres since, hauing taken Caleis in Fraunce, spared not man, woman, nor child: But Tigerlike caused them all to be butchered. Likewise about a yeere and a halfe a-goe, the said Cardinall departing from the low coūtries, with intent to be maried vnto the king of Spaines sister, that now is, left Frauncis Mendoza, Admirall of Aragon, his substitute to wage war in the low countries. But what cruelties this Mendoza together with his ragged rout hath committed within this twelue-moneth, the whole world reporteth; and especially they of Cleueland, his owne

The first booke of
confederats to their vtter vndoing, can
beare witnesse of the Spanish cruelty.

God of his goodnesse preserue our
realme of England from their rauening
clawes, & abate their pride which alrea-
dy beginnes to rise, and to assaile the re-
formed Church of Christ.

The ninth part.

Of Patience. Chap. 53.

Patience is a vertue, that is exercised in
tolerating mildly of iniurious words,
of losse of goods, or of blowes. But alas
wee shall now adaiers sooner find them,
that wil do away themselues, rather then
they will beare any thing patiently; the
reason of this their impauece is, because
they know not the effects of patience,
which are these following, namely, first,
to hope well, and then if any thing hap-
pen besides their expectations, to beare

*Aristot. the same patiently. Secōdly, *not to be mo-
lib. I. de ued without a cause. Thirdly, not to giue
anim. place to any trouble. Fourthly, not to
enuy them, which manage, although
simply, matters of estate. Fiftly, a pa-
tient

the Golden-groue.

uent man must spare him, that hath offended him being his weaker, and must spare himselfe, if his stronger hath iniured him. For what skilleth it, whether fortune alway displeaseth thee? canst not thou cōtemne her frownes, & accōpany God the authour of all things without murmuring? Consider with thy self, how God tempteth some good men with aduersity, lest that long prosperity should pisse vp their minds with pride, & how he suffereth others to be molested with pensiuenesse and damages, that thereby they might confirme the vertues of their mindes. Perhaps thou complainest of sickenesse, or of sturdy seruaunts. Admit thou art so vexed, yet notwithstanding remember, that * there is no passion so great, no calamity so grieuous, whose weight mans nature fayleth to sustaine. Follow the example of Casimire Duke of Polonia, who playing at dice with a certaine Nobleman of his realme, chaunced to winne a great summe of money, and thereupon would needes give ouer. But the Nobleman, whose money hee chiefly wonne, was thereat so fiercely moued, that hee stroke his

*Eurip.
in Orest.

The first booke of
Duke, and by the benefit of the night
escaped away scotfree. Neuerthelesse,
the next day following hee was appre-
hended and brought before the Duke,
euery man beleeving, that he should
lose his head. Yea , many of the
Barons perswaded the Duke to put him
to death. Wherunto his grace aunswere-
red in this wise : Truely, I know no
cause, why I should punish him, seeing
that, whatsoeuer hee did, was done in
rage : my selfe rather am woorthy of
blame, for that I vsed such vnseemely
gaining; wee must giue losers leaue to
chafe.

But to returne to my matter, percase
thou art poore : suppose thou be; canst
thou not by study ouerwhelme this
griefe ? nature is with a little satisfied. I
am banished, thou sayest, and by enui-
ous flatterers brought into disdaine a-
mong my chieftest friends. What? wilt
thou therefore torment thy body and
mind, and deface the workmanship of
God? no. For these misfortunes are not
peculiar to thee alone, but common ey-
ther early or late vnto all mortall crea-
tures. Let the freedome of thy banish-
ment

the Golden-groue.

ment comfort thee, as that, which is farre
to be preferred before domesticall ser-
uitude. In fine, forget not to thinke vp-
on those famous wights, who chaunced
to be buried in a forraine soile.

Of Anger. Chap. 54.

Although I haue written of this fu-
rious vice ~~& elsewhere~~: yet notwithstanding, * In Con-
standing, I will aduenture once againe
to expresse the same in a more familiar
tongue; & to make it appeare the more
easie, I hold anger to be daungerous for
nine reasons. First, it is contrary to Gods
spirit, for where by it wee are borne a-
new, & of wild wolues made tame sheep:
so contrariwise Anger corrupteth vs, &
of sheep reduceth vs to be wolues. Se-
condly, Anger permitteth not a man to
follow good & wholesome counsels, nor
to consider of that, which he hath to do.
Thirdly, Anger is accompanied with am-
bition, & caueth a man to slay himselfe,
as for example, *Ajax* seeing that the Grecians
had preferred *Viisses* before him, and had in *Aiaco*,
bestowed vpon him the armour of Achilles & Ouid.
as arecompence of his wisedome, fell mad, lib. I 3.
and in his madnesse killed himselfe. *Dletam.*

The first booke of

Fourthly, Anger maketh a man to reueale secrets like to a drunkard. Fifty, Anger disfigureth a man, for it causeth him to staminer and hack in his speech, to waxe red, to looke pale; yea, it causeth his bloud to boyle, as if there were a torche put vnder: his eies sparkle, he biteth his lips, he beateth the boord with his fist, he stampeth against the ground, and flingeth, and overturneth all things, that are next about him. Sixtly, Anger thirsteth greatly after reuenge. Seuenthly, ^a Anger disturbeth all things, and is the cause of alleuill. Eightly, Anger destroiceth all the vertues. Laistly, ^b Anger is the beginning of madnesse.

^a Homer.
lib. 7. I-
liad.

^b Ennius
apud Ci-
ceronē li.

4 Tus-
calan.

Remedies against Anger.

Chap. 55.

EVEN as they that feare to be besieged, do beforehand prepare victuals to auoid famine, and also bulwarks, and warlike engines to repell the enemy, and defend themselues: so in like manner they, that see themselues naturally disposed to anger, ought to premeditate, and find out before hand certaine medicines for the same; with which being

the Golden-groue.

being made mild, they may resist anger, or at least so temper theinselues, that they may not be afflicted. In consideracion whereof, I will sette downe tenne kindes of salues. The first is, that the angry man *let not the sunne go downe vpon Ephes.4. his wrath*: nor delay it, for feare lest delayed anger breedē hatred. The second remedie, the angry man must haue a lowly and humble spirit, and ** addict his Senec. in mind to pietie*, and to the reading of the *Thebaid*. scriptures. The third, he must not be too credulous, curious, nor superfluous in any thing. The fourth, he must perswade himselfe, how that euerie man is by nature, dull, weake, and fraile, and therefore hard for his seruants to please him. The fift salue against anger is, that the angry man reade the treatises of Philosophers concerning patience, and gather some flowers thereof into a breuiarie. The sixt, he must whē some haue offendēd him, repeate ouer some tract or other, before hee bee throughly angry. The seuenth, let the angry man bethink with himselfe, touching the ilfauoured countenance of such, whom hee saw angry; and when he himselfe is angry, hee must

The first booke of
must take a looking-glaſſe in his hand,
and therein beholde the fashion of his
face, and whether it bee altered or no.
The eight, the angrie patient must eſ-
chew ſuch meates as ingender choller,
and eat the contrarie: and, if yet he a-
mende not, hee muſt repaire to the
Phisicion, and either purge that chole-
ricke humour, or else vſe Phlebotomic.
The ninth, lette him muse vpon the paſ-
ſion of our Sauiour Christ. The tenth
and laſt ſalve is, that hee waigh with
himſelfe the vncertaintie of this life, and
conſider of the ioyes of heauen, and of
the torments of hell.

Remedies againſt aduersitie, and loſſe of
worldly goods. Chap. 56.

WHen I conſider with my ſelfe the
inſtabilitie of this fickle worlde,
and beholde the aduersitie, which ſun-
drie honeſt men ſustaine, I am prickt
in conſcience, and enforced to impart
thoſe fewe medicines which I knowe,
Act. 3. vnto the view of the worldſ. ^z Gold and
ſiluer

the Golden-groue.

silver haue I none, yet such as I haue, that
gine I unto you. My first remedie is, that
the afflicted person haue recourse to
God, & heartily beseech his Maiestie to
forgiue him all his sinnes. The second,
the distressed patient must beleue,
that all aduersities whatsoeuer, tend
to some scope or other, namely, for our
misdemeanours towardes G O D, or
for our triall: and for this cause it is ex-
pedient, that hee reioyce and bee glad,
that God hath such a respect vnto him,
in chastizing him in this worlde. The
third remedie is, that hee perswade him-
selfe to bee free, and his owne man:
whereas others liue in subiection to
their diuelish pelfe, and are toyled with
legions of troubles. This the patient
Philosopher confirmeth: *Whosoeuer*
(quoth hee) careth and feareth the losse
of worldly things, or wisheth for temporall
goods, is not his owne man, nor at libertie.
The fourth salve for aduersitie is, that
the patient man read ouer the scripture
diligently, and there beholde, as in a
cleere glasse, the aduersitie and pouertie
of Christ & his disciples. The fift reme-^{"Comi-}
die in such a case is, to ^{"Confer with some nauis li.} 5
^{familiar cap. 5.}

Boetius
lib. I. de
Consola-
tione phi-
losophiae.
metr. 4.

The first booke of

familiar friend : for that easeth the minde,
and by talking thus in counsell with a faith-
full friend , the spirits recover their former
vertue and strength. The sixt, that he ei-
ther reade himselfe, or heare some other
reading the Treatises of morall Philoso-
phie, namely, Seneca the Philosopher,
Plutarch, Boetius, and Petrarch. The
^b Plautus
in Asin.
seuenth, that he ^b resolute himselfe to be co-
stant, stout, and patient, for it is a fond thing
to seeke the auoyding of that, which can-
not by any meanes bee auoyded. The
eight medicinē is, that hee premeditate
with himself, after what maner he might
beare his aduersitie, that is, whether it
be better to dwell in his owne country,
or in a forraigne land : and whether hee
should applie himselfe to this or that oc-
cupation : The ninth reason is to reme-
^a Lucre-
tius li. 3.
de rerum
natura.
ber, that ^a mans minde is more vehemently
stirred vp to religion in aduersitie, rather then
in prosperitie. The tenth and last is, to bu-
sie himselfe with labours, & to exercise
his body dayly, that thereby he may the
sooner forget his woonted griefs. There
be some, that giue three naturall purga-
tions or remedies for sorrow , to witte,
weeping, sighing, fasting. But these in
my

the Golden-groue.

my iudgement are very hurtful, for they impaire the force of the body, & deface the handie-worke of God.

The tenth part.

Of friendship.

Chap. 57.

FRiendship ought to be had in regard among mortall men, chiefly for seuen reasons: First, because ⁱ there is a Eurip. in certain desire of friends, to know the miseries Helen. of their friends. Secondly, friendshipp ought to be respected for the friendly similitude, which is between God & good men. Thirdly, because ⁱ there is nothing ⁱ Cic. in more agreeable to nature, and more conuenient, as well to prosperitie, as to aduersitie, Lelio, & Manilius. then it. Fourthly, for that one friend will helpe another in doubtfull matters. Astron. Fifthly, ⁿ A friend will defend a friend ⁿ Horati- in his absence. Sixthly, friendshipp is us lib. I. prayse-worthie among men, because it satyr. 4. is regarded among birdes, and also, among things which are without life: as for example, there is friendshipp betweene

The first booke of

tweene the Peacocke and the Doue:
betweene the Chough and the Heron:
Vines loue the Elme tree : the mirtle
likewise is a friende to the Olieue : and
if the Almond growe alone , it proo-
ueth altogither vnfruitfull. Lette vs prie
into mineralles, and we shall see friend-
shippe betwixt the loadstone and the i-
ron, and betweene the Emerald and
golde : If wee consider of heauenly bo-
dies, wee shall finde, that Mercurie,Lu-
na, Sol, and Iupiter, are friendes to Sa-
ture, and that Mars and Venus are his
enemies. All the Planets sauing Mars
and Saturne,are friendes to Iupiter. Fi-
nally, among friendes al things are com-
mon,for *A friend is a second selfe.*

Arist.lib.

4.Ethic.

*Howe a man should know his
friend, Chap. 58.*

Many there bee , that meeting by
chance either in trauelling, or at or-
dinaries, do beleue, that frō that instant
a sure league of friendshippe is estab-
lished betweene them, which in good
truth

the Golden-groue.

truth can never bee so, by reason that
in the time of triall there is nomore ef-
fect of such friends, then betweene the
Crowe and the Kite, of whom (as the
Fable goeth) when it happened to the
one to bee bare of plumes, and would
needes borrow some, the other answe-
red, that hee had no more then was suf-
ficient for him.

Of this ranke was King Richard
the second of this Realme , who in the
yeere of our Lorde 1398. created
Henrie Bollingbrooke Earle of Dar-
by , Duke of Hereford , and fourre o-
ther Earles , at that time made hee
Dukes , and parted landes among
them, thereby thinking to haue gotten
firme friendes. But bought friendes are
seldome sure, as being like vnto Arabian
rauens, who so long as they are full, doe
make a pleasant noyse, but being emp-
tie, they ycelde a fearefull crie. So in like
manner it chanced to this King Richard,
as being shortly after deposed by the
Duke of Hereford (afterwarde King
Henrie the fourth) whom, as I sayde be-
fore , he had friendly aduaunced to that
honour.

Wherfore

The first booke of

F Wherefore a man that would bee circumspect, and know his friend, must principally knowe these positions. First, lette him consider, whether his friend bee ambitious : because that ^{z Cicero} *Ambition is fearefull, and for the least crosse of fortune, wil forsake true friend-ship.* Secondly, whether his friend bee couetous, for that ^{z Salust.} *Couetousnesse selleth friendshipe, faith, and honestie.* Thirdly, ^{coniurat.} let him prooue his friend aforehand in ^{Catil.} matters of importance, for if he then go forwarde with a readie affection, hee may bee assured of him against the next time : but if hee once stagger, or seeme colde that way, hee knoweth what he hath to doe.

Of Flatterie.

Chap. 59.

F Latterie is hardly discerned from ^{friendshippe,} by reason that in euerie motion of the minde, it is glozingly intermingled with it, but in their deedes they are meere aduersaries, for flatterie dissenteth from it in al vertuous actions,

the Golden-groue.

actions. This a wise man will soone
espie , and that especially by these to-
kens. First , a flatterer is accustomed
to prayse a man before his face , and
yeeldeth his consent with him in all
matters, as well bad as good. Second-
ly, a ^b flatterer is wont to commend the ^b Inuen.
deformitie of his friend , when hee is pre- Satyr. 3.
sent, and to admire his stammering voyce.
Thirdly, A Flatterer, when a man hath
neede of him , turneth his backe.
Fourthly, a flatterer will take vpon him
at first to contradict a man, & by little &
little hee will yeeld as vanquished, and
will shake handes with him : these bee
the properties of a Flatterer , of whome
let euerie honest man beware; for (as
the Poet sayth) * *Wicked poysone lurketh
under the sweetest honey.* And it is better
to fall among a companie of crowes,
then to come among Flatterers, because
they will not pecke a man till hee bee
dead , whereas Flatterers will not spare
to deuoure a man being aliue.

* Oui.lib.
2. Eleg.

Obiection.

A flatterer will smoothe and consent
L with

The first booke of
with you in all things, therefore hee is
not vicious.

Answeres.

- A flatte-
rer is ei-
ther
- { An Ape by imitation, for
hee will soothe a man so long
till hee hath gotten somewhat
by him.
A shadow by deceite, for
he quickly passeth.
A Basiliske by stinging,
for with his very sight hee
woundeth a man.

Of Ingratitude, with a remedie
against it.

Chap. 60.

Because ingratitude is the greatest
token of all vices, and because the
earth bringeth foorth nothing worse
then an ingratefull man: I will ana-
tomize both the vice, and the louer
thereof: First, in respect of our vnthank-
fulness towardes G O D , and next,

in

the Golden-groue.

in consideration of so many ingratefull wretches , that liue in these accursed dayes.

Our first Parents hauing receiued unspeakable benefites at the handes of GOD , as beeing created by him after his owne likenesse , and then constituted as Monarchs ouer all other living creatures , shewed themselues ingratefull for the same , by eating of the forbidden Apple . Whose examples wee imitating , doe persist , or rather surpassee them in ingratitude , as , in forgetting G O D S exceeding loue , when he spared not his onely begotten sonne , but gaue him euен to shaniefull death for our saluation .

Meresouer , wee are vnthankfull vnto him for his singular care and fauour , which hee exhibited in opening our stone-blinde eyes , and in lifting vs out of the darke pitte of errors , wherein our forefathers by the illusions of the fiende , and of his member the Pope , were enthralled , and in a manner funke ,

Wee are vnthankfull towardes men , when wee deface with forgetfulness

The first booke of

the good turnes which wee haue receiued of our friendes. This abominable kinde of vsage is at this instant too much practised by our owne countrymen and Neighbours: for it so comes to passe, that the greater the benefites are, the greater most oftentimes is the ingratitude: and I knowe not who among the rest bee more vnthankfull, then children towardes their Parents, and Schollers towardes their teachers, who in steeede of thankes, doe recompence them with disobedience, lyes, curses, slaunders, and what not? O detestable sinne! not the fowles of the ayre, who altogether are ignorant of reason, haue euer exercised the same.

* Aelia-
nus lib.

I3. vari-
ar. histor.

Weereade, that * A yong man falling by chaunce among theenes, and crying out, was saued by a Dragon, who by him being nourished, straightway knewe his voice, and came to helpe him. It is sayde of the Storke, that so often as shee hath yong ones, ihee casteth one out of her nest into the chimney, for a guerdon and rewarde vnto him, that suffered her to lodgethere. Oh, I would, that all they which delight in the contrarie, had

beene

the Golden-grouie.

beene subiect to the Persian King, for doubtlesse then they would repent them of their ingratitude, when they should see their neckes in the halter.

The Persians knewe, that ^{the man,} *Xenoph.* which of benefits received proued vnthank- *li. I. pad.* full, was not worthe to live.

Cyr.

Lette men therefore beware, whom they accept into their fauour and houses, for it may be, their ghestes will become as gratafull vnto them, as the Adder, whome the husband man, finding almost dead in the snowe, brought home and cherished. ^{which Adder be-} *Aesop.* ^{ing thus enterstained, within a while after in Fabu.} in liue of his fostering, infected all the whole house with his poysone.

Now touching a preseruatiue against this vice of ingratitude, mine opinion is, that men haue a good respect howe they bestow their benefites, ^{Seeing it is} *comine.* impossible for a wise man to bee vnmind- *li. 2.ca.3* full of a good turne: and if they conferre their gifte vpon fooles, they are worse then mad, because they shall perceiue in the end, that a fooles acquaintance will stand them in no steade.

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Of hatred, and the punishment
thereof. Chap. 61.

* Persius
Satyr. 5.
^s I. Cor.
13.

IT is strange nowe-a-dayes to see, how
one man is a woolfe to another, and
how their whole imaginations are set
on nought else, saue on destruction and
bloud. Although they speake gently,
and vtter the wordes of the holy Pro-
phets, yet *in their mistie mindes they
repose the Foxes subtilties,* and hating
their brethren, are *as sounding brasse
and tinkling Cimballes.* For which cause,
lette not beastes excell vs, who are wont
to conuerse with all other of the same
kinde, and doe right kindly louecto-
gether.

Lette vs not, I say, bee at variance a-
mongst our selues, and suffer the Di-
uell to haue his tryumphant will, by
prouoking vs to further mischiefe, and
like promooters, to lay trappes for our
enemies. To fall out for euerie strawe,
and to reuenge euerie iniurie, is as if
one member of the body shoule rebell
against another; and to say the truth, doe

we

the Golden-groue.

we not dayly see, howe these kindes of contentious men are ouermet withall, and ouerthrowne in their owne inuentiones? Albeit they flourish for a while, yet notwithstanding, at last they haue their deserts : for G O D , when hee strikes, strikes home, and to the quicke. For manifestation wherof, I will propose certaine late examples, and which haue chanced within this last age.

In the yeere of our Lord 1503. Cesar Borgias determining to poysone a Cardinall, and others, invited them to supper, and for that purpose, sent before a flaggon of wine that was infected with poysone, by a seruant, that knew nothing of the matter, commanding that no man should touch them: but such is the iudgement of God , who in the execution of justice, raiseth one tyrant to kil another, and breaketh the brands of fire vp on the head of him that first kindled it: Pope Alexander the sixt, Cesar Borgias his father, comming by aduenture in somewhat before Supper, and overcome with the exceeding drought of the weather, called for drinke : and because his own prouision was not as he brought

The first booke of

from the palace , he that had the infected wine in charge , thinking it to bee recommended to his keeping for wine most excellent , gaue the Pope to drinke of the same wine , which Cesar Borgias his bastard sonne had sent : who likewise arriuing , while his father was drinking , drunke also of the same wine ; being but iust, that they both should tast of the same cup , which they had prepared for others .

In the yeere of our Lord 1563. the Duke of Guise purposing to sacke the Citie of Orleans , wrote vnto the Queen Mother , that within foure and twentie howres after he would send her word of the taking of Orleans , wherein hee would not spare any man , woman or childe whatsoeuer : and that after hee had kept his Shrouetide therein , hee would in such sort spoile and destroy the towne , that the memorie thereof should be extinct for cuer . But man purposeth , and God disposeth : for the same day , as the Duke about euening returned from the camp to the Castle , where he lodged , minding to execute that , which he had written vnto the Queene , a yong man named

the Golden-groue.

named John Poltrot, hauing long time before intended to giue the stroke, stayed for him in the way, as hee returned to his lodging, and discharged his pistoll laden with three bullets at him, whereof the Duke presently after died.

In like maner the Duke his sonne, hauing occasioned that bloody massacre at Paris in the yeere 1572. and purposing in the yeere 1588. vtterly to roote the Protestants out of the realme, was himselfe slaine through the commaundement of the French king his soueraigne, whom he a little before most traiterously had iniuried.

By these and such like examples, let vs take heed, how wee entrap one another; yea, let vs beware, how we curse & lay in waite for our chiefeſt enemies. Vengeance is Gods, and he will reward. Briefly, let vs embrace loue, and friendly agree together in Christ Iesu. For * loue * 1 Cor. deferreth wrath: it is bountifull: loue en- 13. vieth not: loue doth not boast it ſelfe: it is not puffed vp: it rejoyceth not in iniquity, but in the truth: it ſuffereth all things: it beleeveth all things: it hopeth all things: it endureth all things.

The first booke of

Of Enuy. Chap.62.

NOt without reason are vices named brutish, for they be all borrowed from brute beasts. Niggardize we haue from the hedgehog: pride from the lion: anger from the wolfe: gluttony frō the beare: sluggishnesse frō the asse: & enuy from the dog. All which saue enuy may sophistically be iustified: as for example, niggardize is shadowed vnder the number and care of wife and chil-
dren, and otherwhiles vnder the vaile of pouerty. Pride pleadeth, that familiari-
ty breeds contempt, and that she must obey the importunity of the times.
Anger alleadgeth the ingratitude of men, the indignity of iniurie, the dis-
paragement and shame, that may fol-
low by too much patience. Gluttony sheweth, that hee hath a strong consti-
tution of body, a good stomack to his
meat, and therefore hang sorrow and
kill care. Sluggishnesse declareth, that
labour and study consume the vitall spi-
rites, that he, which sleepes well, thinkes
no harme, and he that thinks no harme,
plea-

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pleaseth God. Thus euery vice for the most part can shrowd it selfe vnder some cloake or other. But, Enuy, where is thy excuse? Truly, thou hast nothing to say for thy selfe. Onely thou meaneſt to escape away ſcotfree, because thou art concealed in mans heart, as being like vnto a tree, which in outward appearaunce ſeemeth to be moft beauti- full, and is full of faire blosſomes, but inwardly is rotten, worme-eaten, and wi- thered. Now a-daiies thy ſubiects beare all the ſway, they put men by the cares, they are the Petifoggers, they the po- liticians, and who but they? Alaffe, *there is no man, that enuieth not another *Plant.in mans proſperity. What then ſhall we fur- ther expect: nothing, but the coſming of the great Judge. Wee ſee all things fulfilled; wee ſee the father enuious againſt the ſonne, the ſonne againſt the father; to bee ſhort, wee ſee one brother enuious againſt another. Now is that golden propheſie of the Greeke Oratour come to paſſe: to wit, *When x Demofſt. equity and the common good are ouertur- Oration. ned by enuy, then muſt wee thinke that all I. contra things are turned topsy turvy. Aristio.

Exam-

The first booke of

Examples aswell domesticall as for
raine be infinite concerning enuy: how-
beit at this time I will rehearse but one,
and that a forraine one. In the yeere of
our Lord 1596. the Duke of Medi-
na, seing that our English fleet had burnt
the Spanish nauy, & had takeē the towne
of Cales, and doubting that the other
nauy, which he had at S. Lucas would ei-
ther be compelled to yeeld, or pay ran-
some, was so envious of our happy suc-
cesse, that he caused it immediatly to be
set on fire, so that to spare a reasonable
redemption, he rashly lost twelue milli-
ons of gold, which (as it is credibly re-
ported) the nauy valued.

Amongst other sins, which the Turks
account deadly, this of Enuy is not held
**Virgil. in poemat. de liuor.* to be the least. For (say they) no man
Plura de his in Cō. mentar. whatsoeuer shall euer come to the ioyes
of Paradise, although in all other things
he be neuer so dutifull to please God,
Satyr. 6. Persii vi- except he be first throughly cleansed fro
this sinne of Enuy. Repent therfore, thou
sensuall and envious man, and aske God
thy * wound, which Chirons hand can never
do;

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As no nor Phœbus, nor Aesculapius, Phœbus his deare sonne; no nor all the world besides.

Of Calumny and Slaunger.

Chapt. 63.

EVEN as they, which lay siedge vnto cities, do not inuade their enemies, where they see the walles strong and massy, but where they perceyue there is small resistance, and where they see the place easie to be scaled: so they, that pretend to backbite & slaunder others, do note what is most pliable and weake in the hearers mind, that thereto they may conueigh their artillery, and bring in their weapons, which are falsehood, craft, and periury. This done, they tickle the hearers eares, and rubbe them as it were with a pen: so that most comonly the accusers are beleued, & they, that are accused, are not called to giue answeare. But in my iudgement they, that lend their eares to these curre-dogs barking, are no lesse to be reprooved, then the barkers themselues, because they winke at such imperfekteions, & will not exchange

stripe

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stripe for stripe; I meane, because they will not punish and correct such flaunderers. Of this brood I reckon many of our raskall trencherknights, who not onely wind themselues in by subtil deuices, but also set their tongues to sale for a morsell of pasty-crust, and take a delight to sow dissencion betwixt man and wife, and betwixt brother and brother.

Examples I need not produce, for our pillories beare evident witnessse of their flaunderous dealings. Leau therefore to accuse your brethren, to snap honest men by the shinnes, and to raille and scoffe at them, that will not in any case intermeddle with you. Be like vnto newe borne babes, and couet the milke of loue; that so you may not bee guilty of that sentence, which the holy Ghost pronounced, namely, that
**whosoeuer hateth his brother, is a man-slayer.*

*I. Joh. 3

The

the Golden-groue.

The eleuenth part. Of the Intellectuall vertues.

Of Art; and whether Art be better
then Nature? Chap. 64.

This name of Art hath fourc signifi-
cations. First, it is taken for the v-
niuersall perfection of Art, which
wee comprehend in G O D.

So we say, that * the world, and all that * Plato
therein is, were made by Gods art. Second- lib. IO.
ly, the name of Art is put for the simili- de Legib.
tude and shadow of that, which shineth
in beasts, birds, flies, & such like. In this
sence it is said, that the spider shewed vns
to vs the art of spinning. The Bee taughte
vs to conforime things in order. The fish
learned vs the Art of swimming. Thirdly,
the name of Art is extended to the
general habit of the mind, as farre forth
as we do any thing by it, that is seperated
from nature. So Grammar, Rhetorick,
Musick, Arithmetick, Logick, Ge-
ometry, and Astronomy are called
Artes. Likewise in this sence Prudence
is named the art of composing mans
actions: Science the Art of discerning
the

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the truth. Fourthly, the name of Art is taken for that true forme of Art, which is distinguished from the other habites of the mind, as farre forth as it is defined *an habit of the mind ioyned with true reason, apt to effect.* In this signification I terme it here an intellectuall vertue. Herchence ariseth that doubtfull question, to wit, whether Art be better then nature? To this I aunswere negatiuely, perswaded specially by these three reasons. The first, * *the essence of a thing is better then the accident of a thing:* Nature is an essence, & Art an accident, therefore nature is better then Art. The second, nature worketh inwardly, and altereth the inward habit of the mind, but Art only effecteth outwardly, & chaungeth the outward forme: therefore Art is not better then nature. Finally, nature is ioyned with God, according to that common sentence, *God & nature do make nothing in vaine:* but Art is joined with man, and by reason of mans weakenesse is subiect to innumerable errours: therefore nature is farre better then Art.

Obiection.

That which is later in birth, is first in excellency

*Arist.
li.7. Me-
taphysic.
text.4.

the Golden-groue.

cellency and perfection : Art is in birth latter then nature : therefore it is more excellent in perfection.

Aunsweare.

Your rule onely holdeth in corruptible things, namely, while that which is first stayeth for the next which followeth. But when the essence is compared with the accident (as now it is) the essence is farre more excellent, and by a consequence nature is better then Art, and your sentence false.

Of Science or knowledge. Chap. 65.

The name of Science is taken foure maner of waies. The first, it is vsed for every certaine knowledge of a thing. So wee say that the snow is white, the crow black, the fire hot. The second, the name of Science is taken for euery true habite of the mind separated from the knowledge of the sences; in which signification Hippocrates proued Phisick to be a science. The third, it is vsed more properly for euery habit gotten by demonstration, separated from the habit of actio: in this sence supernatural philosophy is named the chiefest science. The

M fourth,

The first booke of
fourth, the name of science is takē more
strictly for a habit gotten by demonstra-
tion separated from wisedome; in which
last signification Naturall philosophy, &
the Mathematickes are called Sciences,
and supernaturall Philosophy is termed
humane Dignity.

The benefits, that come by this intel-
lectuall vertue, are three. First, it aswa-
geth mans mind beyng rude and bar-
barous, and maketh it capable of true
reason. Secondly, science setteth a mans
mind in constancy and discretion, that
he may spend his life to the welfare and
good estate of his countrey. Thirdly,
it causeth a man to end his dayes ho-
nourably, with an vndoubted belief of
euerlasting life.

Of Understanding. Chap. 66.

Vnderstanding is an habit of the mind,
^{n Manil.} whereby as with an eye wee behold
^{j.b.4.A-} the principles aswell of practise as of
^{fran.} & contēplation. I say with an eye, because
^{Latin, b.} that the same, which the sight is in the
^{de anim.} body, vnderstanding is within the soule.
^{& idem,} This vertue is the reward of faith, * the
^{cap.6.} spirit of God, þ sunne that giueth glorious
^{light}

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light vnto all the world. In a word, this
virtue * is as it were the guide & gouernesse * Calvin,
of the soule. And yet all me are not endu- lib. I. In-
ed therewith, for now & then it hapneth, stitut.ca.
that we know more then we vnderſtād. 15.

And except we pray feruently vnto God,
we cannot with all our paines & worldly
labours attaine vnto it. Our eyes are
blinded, and must be opened. Christ, I
meane, must breathe on vs, that we may
receyue the holy Ghost. The considera-
tio of this moued Anaxagoras the Philo-
sopher to affirme, that * vnderſtāding was * Cic. A-
the cause of the world, and of all order. This cademic.
likewile moued the Prince of Philoso- question.
phers to * proue the immortality of the soule lib. 2.
by vnderſtāding. To be brief, by the help
of this vertue the soule seeth God, and
examineth the firſt causes of nature and
vniuersall formes. * Aristot.
lib. I. de animal.
cap. 4.

Of Prudence. Chap. 67.

All the authority and maiestie of a
Prince cōfisteth in the opiniō of pru-
dence; for euē as the ſicke man obey-
eth the wiſe Physician, and the paſſen-
ger hearkeneth vnto the ſkilfull pilot:
ſo in like maner ſubiectes are obe-

M 2 dient

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dient vnto their prudent Prince, & will
gladly follow whatsoeuer he prescribeth
vnto them. O peerlesse paragon! O no-

Eccle. i. ble Prudence! thou ^a rairest downe know-
ledge and understanding, and bringest to ho-
nor, thē, that posseſſe thee. Thou defendest
our commonwealth from the Spanish
b Sophocl. yoke. *b* T thou holdest the supremacie in feli-
in *Anni-* city, and sauest vs from aduersity. Take
gon. away this Iewell, & our liues will be fil-
led with folly, wickednesse, and barba-
ritme. This politiciās do very wel know;
for how is it possible, that a comon-
wealth should be well ruled, vnlesſe the
gouernours thereof do perfectly & pru-
dently vnderstand the nūber of ſouldi-
ers, the loue of the leaguers, the ſitu-
ation of the countrey, & the nature of the
inhabitauntes? King Henry the ſeventh
therefore her Maiefties Graundfather
deſerueth great commendations, in that
hee kept a priuate booke for that pur-
pose, & therein registered the force of his
realme, & the treasure, which yeerely
his officers received into the Exchequer.
As concerning the nature of people, I
find that windy places do make men fa-
uage, and inconstant, and that in calme

coun-

the Golden-groue.

countrys they become ciuill & courteous. Also, we see, that they, which dwell neere the sea, and farre from London, are for the most part more fierce and hardy, then those, which liue in the midst of England. Moreover, it behoueth a prudent man to consider, that some kind of people be angry by nature, some be impudent, some fearefull, and other-some be giuen to newfangled fashions, to drunkenesse, and lechery. In like maner, ^athe nature of Englishmen is to be ^asmithes couragious, to neglect death, to abide no tor- li. 2. Reimant, and therfore ^bin no place shall you see pub. An- malestours go more constantly, more assu- glican. redly, and with lesse lamentation to their cap. 26. death, then is England. The nature of ^bIbid. Welshmen is kind, haughty, and pro- digall of life and bloud. The Irish are accounted rude and couragious : which doubtlesse proceeds of their countries cold climate: for, as the Philosopher saith, ^{*}they that live in the North, and in a ^{*Arist.} cold countrey, are commonly called treache- in Probl. rows. To end this chapter of prudence, I thinke it expedient, that a prudent man yeeld vnto the necessity of the time, and take heed, that anciēt lawes & customes

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* Bodin. be not altered, because * they are the foun-
lib.2. de dations of a cōmonwealth, whereof if any be
Repub. changed, the whole building must conse-
cap.3. quently fall to wrack and destruction.

Of Sapience or Wisedome.

Chap. 68.

Wisedome among the auncient hea-
then was no other thing, but a cer-
taine kind of prudence to manage and
handle great causes & matters of policy,
Plutarc. which profession beginning in Solon, did co-
in Them. tinue, and was taken vp from man to man
vita. as a sect of Philosophy. But wisedome a-
mong Christians hath obtained a higher
title, to wit, a knowledge to expound
the word of G O D concerning our sal-
uation redeemed through his Sonne Ie-
sus Christ. This is that Diuine vertue,
which was ordayned from euerlasting,
before anything was made: b before the
earth, the seas, the hilles, and the riuers
were, she was conceyned and brought forth.
When G O D prepared the heauens, shee
was present: when hee enuironed the sea
with her bankes, and layd the foun-
dations of the earth, shee was with him, ma-
king all things: and shee delights to be with
the

the Golden-groue.

the children of men. The Chymistes write, that one dragine of their power of proiection will turne a thousand dragines of any mettall into gold. What then shall the least grayne of the celestiall powder of wisedome be able to effect? Verily, it will lift whole milliōs of soules out of Sathans net, and will transport them vp into the highest spheare: where for euer residene, they shall enjoy vn-speakable pleasures. For this cause the Emperour Charles the fourth went on a time to a colledge in Prage, to heare Diuinity disputationes there, and remained standing aboue fourre howres. And when his Courtiers, to whome that kind of exercise seemed irksome, told him, that his supper was ready, hee aunswred, that the hearing of those disputationes was more pleasant vnto him, then all the suppers in the world. What greater testimonies of fauour towards wisedome can we wish, then those of the Princes of England, who frankly and freely granted such large charters & priuileges vnto the 2. Vniuersities of this Realme? Surely I should be too ingrateful, if I do not remēber in this place Elizabeth our

M † gracious

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gracious Soueraigne, who so spareth neither care nor means to preferre scho-lers, that shee meriteth the name of the Nurse of Wisedome. Next, the Lord Archbishop of Canterbury, that now is, deserueth to be had in remembrance, in that hee daily purgeth the Church of spots and Schisines, and aduaunceth all students, euery man according to his des-sertes. Likewise, Sir Thomas Egerton Lord Keeper so tendereth & fostereth the professours of true wisedome, that he is worthily named the Reuiuer and restorer of wisedome: yea, I haue heard it sundry times blazed, that Englād ne-ver had the like zealous patron of scho-lers. There be also other furtherers of wisedome, whome I leaue to name, by reason that our bookes, which continu-ally are published, do royalize and eter-nize their heroical names. God continue them in their noble minds.

To finish this discourse, I aduise al me both high and low, which haue an en-traunce in them towards God, to coû-te-naunce the followers of wisedome, and to strike an euerlasting league of amity with them. As for worldly wisedome,

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I wish them not so pretiouly to esteeme it, as they doe : for what else are the wise men of this world , saue gay politicians, Machiauillians, and niggards, falsely ynder the colour of wisemen, purloyning the poore , and preparing their owne selues to be scourged of the Diuell, and to bee scorched in the fierie flames of hell?

Of the Ignorance of our times.

Chap. 69.

A Las, what ignorance leadeth wretches ^{"Boetius} astray, and bringeth them into a lib. 3. de wrong way cleane contrarie from hap- ^{Consola-} pinesse and knowledge? The Egypti- ^{tione phi-} ans accounted it a most grieuous cala- ^{l sophia.} metrie, to endure the (e) Darknesse which metr. 8. God sent them by Moyses but three dyes. ^{"Exo. 10} Howe much more ought wee to bee afraide , when wee remaine all our liues tyme in the night of Ignorance? Manie there bee, that wish our Colledges to be vtterly suppressed, and our schooles of learning to bee made barnes or woboll-houses, which were euuen to wish vs peasaunts and witals like themselues. But God forbid, that any such ignorant wi- ^{shes}

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*Ouid.li.
I.Trift.
Eleg.7.

shes should be fulfilled. Sooner & shall
the earth bring foorth starres, and the hea-
uenes be eared with plowes : then that bar-
barisme and ignorance should in such
sort overflow vs. Take the Sunne out of
the firmament , and the light from the
skie : what else would the world seeme,
saue a massie Chaos, or a rude and con-
fused lumpe? In like maner , if learn-
ing bee extinguished , would not wee
become dizarts or cuckooes? Nay, to secke
the decay and abolishing of learning, is
to prepare a way for Atheisme, & con-
sequently, to put a mart or market for
the diuell. O foolish Libertines, and be-
sotted with too much pleasure! You
know, how to prize a fat bullocke, howe
to buy this tenement or that tenement
of landes , and hauing bought it, you
know how to marle it, trim it, and stocke
it; you knowe right well howe to defray
your money, to defraud your brethren
of that , which God hath allotted vnto
them. To bee short, you know howe to
winke at iniustice , to receiue bribes, to
fawne , and otherwhiles to pawn your
credite for your priuate commodities:
yea, & which is worse, you know holes,

crochets,

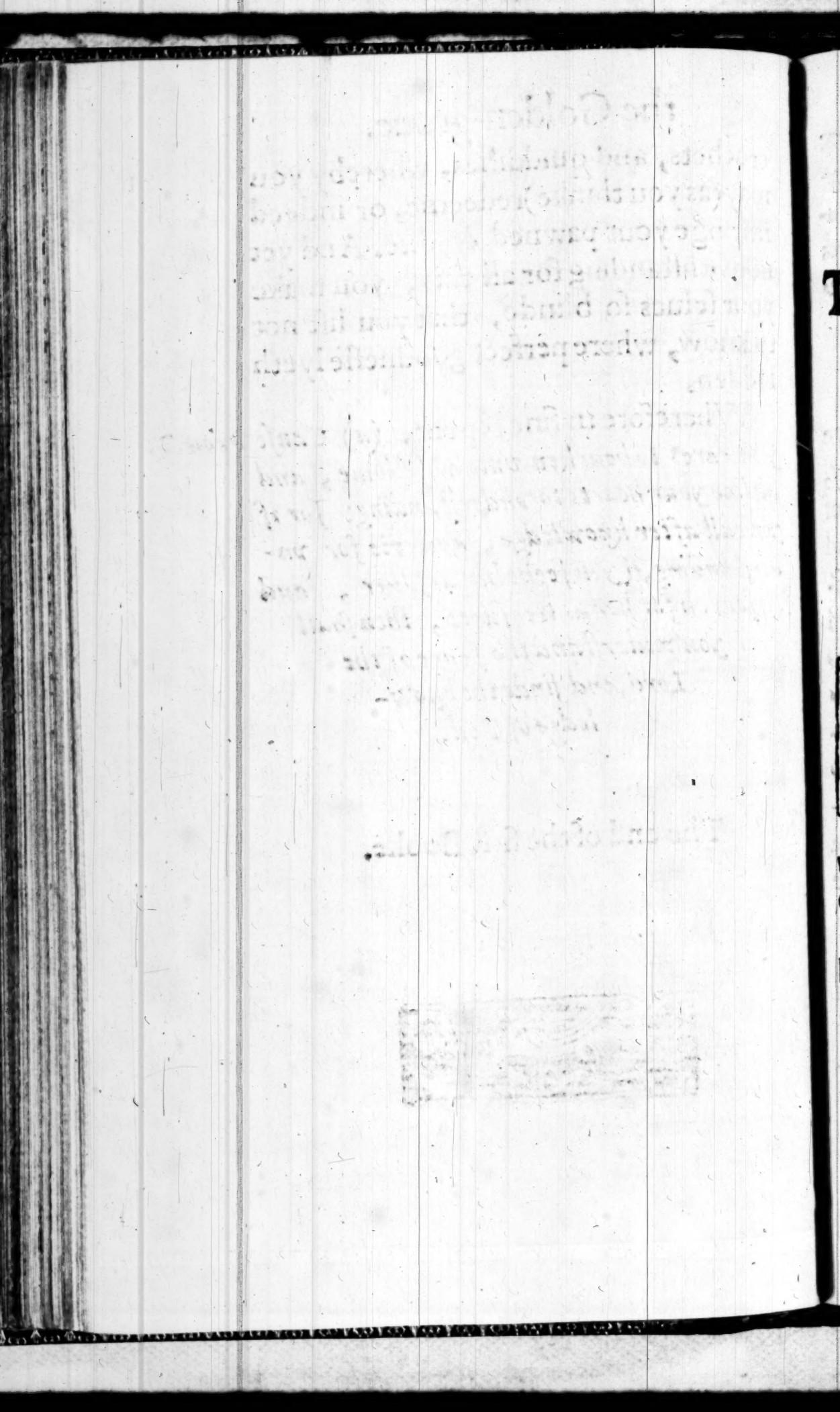
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crochets, and quiddities, whereby you may (as you thinke) redeeme, or indeed infringe your pawned credite. And yet notwithstanding for all this, you make your selues so blinde, that you list not to know, where perfect goodnesse lyeth hidden.

Wherfore in fine repent, (a) Cause Pro.2.
your eares to hearken unto wisedome, and
encline your hearts to vnderstanding: for if
you call after knowledge, and crie for vn-
derstanding, if you seeke her as siluer, and
search for her as treasures, then shall
you vnderstand the feare of the
Lord, and finde the know-
ledge of God.

The end of the first Booke.







THE SECOND

Booke of the Golden-groue
moralized.

The first Plant.

Of a family, and the diuision
thereof. Chap. I.



Because every Commonwealth Arift.lib.
is composed of families, & the I.Polit.
parts of a Familie bee those,
whereof it is immediatly com-
pacted : I will first declare,
what a Familie is, and then lay down the
diuision theret. A Familie is a communion
and fellowship of life betweene the hus-
band & the wife, the parents & childeſ,
and betweene the master and the ser-
uant. Now touching the diuision of a fa-
mily, I finde, that it is diuided into foure
parts, whereof the first is matrimoniall,
that is, of man and wife, the second is fa-
therly,

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therly, to wit, of parents and children;
the third part is masterly: namely, of ma-
sters & seruants: the fourth is, the acqui-
sitiue, or getting facultie. All which parts
of a family, I mean, God willing, to deci-
pher.

There be foure kinds of matrimonie.

Chap. 2.

VEry children knowe, that there bee
foure kinds of Matrimonie: namely,
that of honour, of loue, of toyle, and of
griefe. The matrimonie of honor is said
to be tripartite. The first is metaphysi-
cal, and supernatural, wherby God and
mans nature do mystically meete toges-
ther. The effect whereof, was in the in-
carnation of our Sauior Christ. The se-
cond degree of the matrimonie of ho-
nour is, when God & the soule are com-
bined, euен by grace and glorie. The
third is, when God & his Church meete
together, and are vnit in one mystical
body.

The matrimonie of loue is, when an
honest man and an honest woman are
linked together by God, for the propa-
gation of mankind.

The matrimony of toyle, & that which
is

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is most cōmon in this last rotten world, is, when men choose wiues not by the eares, that is, for their good report; but by the fingers, to witte, for their large dowries; not in hope of issue, but in regard of their outward beautie, which fadeth away like the lillies of the field.

The matrimonie of griefe is nothing else, but the coniunction of the wicked and the reprobate: this kinde of matrimonie was of late yeeres put in vre and vle, by the sect of the Family of loue.

The causes why Matrimonie was instituted. Chap. 3.

GOd hauing finished the workmāship of the world, created of euery sexe two, male & female, & last of al he made man after his own image, giving him for a copartner, a womā formed of the mans own rib, whō coupling together in matrimonie, he blessed, laying: Increase, multiply, and replenish the earth.

The causes why he instituted matrimonie, bee five; the first, for the lawfull generation of children in his feare, even in the time of innocencie, before man had sinned. The second, for the avoiding of vnclean fornicatiō. The third cause,

The second booke of
cause, for the mutuall & reciprocall con-
solation and succour , which the one
might minister vnto the other in distres-
ses. The fourth, to be a token or type of
the Ecclesiasticall marriage betwene
Christ & vs. The fist cause of the institu-
tion of Matrimonie is , that aduersaries
might be reconciled by meanes of it, and
made perpetuall friendes.

How excellent a thing Matrimonie
is. Chap. 4.

A Mong all the societies of this life,
there is none so naturall , as that be-
twene man and wife. For (as wee see)
all other societies are acculed of free
will and election : but matrimonie pro-
ceedeth not onely of election and free
will : but also of necessitie. The excel-
lencie of it appeareth by foure reasons.
First, matrimonie is auncient , as is ma-
nifest by the time and place, where it
^b Arist. was instituted , and ^b Euerie good is so
li. 3. To- much the more excellent, by howe much the
pic. cap. 1 more auncient it is. Secondly, matrimony
was sanctified by GOD , and graced
by his sonne our redeemer Iesus Christ
his

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his presence , at Canaa Citie in Galilee , where he wrought his first miracle in his humilitie by turning water into wine . Thirdly , marriage , as Saint Paul writeth , is honourable among all : and cuerie honourable thing is more eligible then that , which is not honourable . Fourthly , matrimonie is excellent , because two are better then one . Fifthly , matrimonie is notable , because it carrieth with it a shew of grauitie , and hath greater priuiledges : as in Florence at this day , he that is father of fiue children , straightway vpon the birth of the fift , is exempted from all impostes , subsidies , and lones . Also , heere in England , a married man is not so soone prest into the warres as singlemen or bachelers . In a worde , nothing within the rounde circle of this world is comparable to matrimonie . What a wonderfull marriage is between the Sunne and the earth : the Sunne is the male , and with his vegetatiue heat , quickneth and nourisheth all earthly things : the earth is the female , and conceiueth trees and Plants .

If we behold metals , we shall finde that gold and siluer are married (I meane

N not

Arist.li.
I.Poli-
ticor.

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not in a niggards cheſt) for if a leafe of
gold be put to a leafe of ſiluer, they will
be ſo vnted, that they can neuer bee
ſeuered. What more ſhall I adde to
this induction? *He that ihunneth marri-
age, and auydeth ſocietie, is to bee eſteemed
a wicked wretch* (as the Pope is) or more
then a man, as hee whom Homer repreben-
deth, ſaying: *that hee was tribeleſſe, law-
leſſe, and houseleſſe.*

After what maner the auncients folem-
nized Matrimonie.

Chap. 5.

THE rites of matrimonie were diuers
according to the diuerſities of Na-
tions. The Grecians accustomed to burne
before the doore of the newe married
the axletree of that coach, wherein ſhe
was brought to her husbands houſe, let-
ting her to vnderſtand, that ſhe was euer
after to dwell there.

Among the Romanes: The future
ſponsa. C. couple ſent certaine pledges one to another,
de d nat. which moft commonly they themſelues af-
ante nups terwardes being preſent, would confirme
thias. with a religiuſ kiffe. And when the ma-
riage day was come, the bride was boind

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to haue a chaplet of flowers or hearbes
vpon her head, and to weare a girdle of
sheeps wooll about her middle, fastned
with a true-loues knot, the which her
husband must loose. Herelhence rose the
Prouerbe : *Hee hath vndone her virgins
girdle*: that is, of a maide he hath made
her a woman. It is reported of some, that
the wife, as soone as shee was come to
her husbands house, presented to her
husband fire in one hand, and water in
the other: which gaue to vnderstande,
that as these two elements were most
necessarie of al others for conseruation
of mans life: so there could no societie be
neerer linked together, then that of the
husband and wife.

The auncient Frenchme had a ceremonie, that, whē they would marrie, the bridegroome should pare his nailes, and send the vnto his new wife: which done, they liued together afterwards as man and wife.

In Scotlād the custome wās, that the lord of the soile shoulde lie with the bride before her husband. But because this order was not decēt nor tolerable amōg Christians, King Malcolme, the third

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of that name in the yeere of our Lorde
1 0 9 5. abolished that wicked custome,
and enacted, that euerie bride thence-
forth, should pay to the Lord for ran-
sone of her maiden-head, ffeue shill-
lings.

Marriages among the Gentlemen of
Venice, were for the most part conclu-
ded vpon by a third person, the bride
being neuer permitted so much as to see
her new husband, nor hee her, till their
nuptiall dowrie was fully treated of & a-
greed; which being finished, they were
married with great pompe & solemnitie.

Concerning the ancient order of ma-
riages in Turkie, they held it an vnde-
cent thing, for the bride to bee brought
home to her future husband with musi-
call instruments, but they thought it
meete, that the married couple should
present themselues before God, with all
humilitie and reuerence: and after that
these ceremonies were ended, they were
led to their bed-chamber, which was pro-
uided for them in a very secret and
darke place: the next morning at the
dawning of the day, the husband (by
Mahomets law) is boūd to aske his wife,
whether

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whether she can read or no. If she cānot, then must he learne herto reade. In like sort, if she can reade, and her husband not, then must shee teach and instruct him. This was the old maner of marriages among the Turks. Howbeit, at this day, they are growne to such excesse of voluptuousnesse, that they rather resemble beasts then men.

Of Matrimonie in England, at this day solemnized. Chap. 6.

Matrimonie in England is accounted finished, after that it is solemnized in presence of the minister, and two lawfull witnesses. Superstitious ceremonies there are none. Only the Priest is bound openly in the Church to aske the banes: to wit, whether any man can alleadge a reason, wherfore they that are about to bee married, may not lawfully come together. Which being done, and no exceptiō made, they then are ioyned in the holy linkes of matrimonie. Also, in some shieres, when the marriage day approcheth, the parents of the betrothed couple, doe certaine dayes before the wedding, write letters, to invite all their

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friends to the mariage, whom they desire to haue present. Afterwards, the mariage day being come, þ invited ghests do assemble together, and at the very instant of the mariage, doe cast their presents, (which they bestow vpon the new maried folkes) into a bason, dish, or cup, which standeth vpon the Table in the Church, readie prepared for that purpose. But this custome is onely put in vsse amongst them, which stande in neede.

Morcouer, it is to bee noted, that if the wife bee an Inheritrix and landed, she is to let her husband enjoy it during his life and hers : the which afterward descendeth to her eldest sonne, or in defect of sonnes, it is equally parted betweene her daughters. Howbeit, neuerthelesse, if she die barren without children, the husband loseth all : because landes euer (by the common law of England) follow the succession. But if shee once had a child by him, which was heard to crie, the courtesie of our countreie is such, that þ husband possessesthe said lands during his life. If the wife haue only moueables, as money, plate, cattell, and

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and such like, all belong to her husband.

To knit vp this discourse, * If the husband have any landes, either by inheritance lib. 3. de descended, or purchased and bought, and chance to die before his wife, shee shall have Republic. the usufruct of one third part of his landes Anglic. during her life, as her dowrie, whether heo hath child by her or no. cap. 8.

The duties of the husband toward his wife. Chap. 7.

The duties of a husband toward his wife are 7. The first, that he give honour to his wife, as the weaker vessel, for she is partaker of the grace of life. The second, hec must patiently brooke the hastiness of his wife, for there is nothing in the world more spitefull then a woman, if shee be hardly dealt withall, or egged to indignation. Hence is the proverbe: Anger thy dogge, and hee will bite thee. The third dutie, * The husband in Casus any case must not have carnall copulation lib. I. with any other but his awne wife, for that is Thesaur. verie unius, by reason it dissolueth the girdle Oecono. of faith and chastitie, & is the next way to cap. 4. cause herto hate him: a woman is ie-

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lous, and naturally suspitious, and sith her husband breaketh with her, she will not sticke to breake with him, and priuile borrow a nights lodging with her neighbour. The fourth dutie, the husband must not iniurie his wife by word or deede, for a woman is a feeble creature, and not endued with such a noble courage as the man; shee is sooner prickt to the heart, or moued to passions, then man: and againe, he, that iniurieth his wife, doth as if hee should spit into the aire, and the same spittle returne backe vpon his owne selfe. The fift, the husband in disputations with his wife, must soinetimes confesse himselfe vanquished by her. The fixt, the husband must prouide for his wife, and for her house-keeping, according to his abilitie. The seuenth, the husband must suffer his wife to be merrily disposed before him, otherwise (a womans nature is such) shee will by stealth find out some secret place or other to tattle in, and to disport her self. The eight and cheefest dutie is, that the husband haue a special regard not to make two beddes, for so hee may take away all causes of displeasure: also, if cyther

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eyther of them chaunce to iarre, by this
meanes they may be soone pacified.

The duties of the wife towards her husband. Chap. 8.

Bt what shall the woman do? shall
shee do what seemeth good in her
owne eyes? no: for S. Peter speaketh vn-
to wiuers in this wise: * Let wiuers be sub- I. Pet. 3
iect to their husbands: which is as much
to say, as they must not contradict them
in any point, but rather endeouour to
please them by all meanes. The second
duty, the wife must not forlase her hu-
sband in aduersity, or deride him, as Iobs
wife did, when shee bad him * curse God Job 2.
and die, but shee ought to comfort and
cherish him, as a part of her owne body.
The third, she must esteeme the maners
of her husband to be the legall rules of
her life. The fourth, she must not be too
sumptuous & superfluous in her attire,
as, decked with frizled haire, embrode-
ry, pretious stones, gaudy raiments, and
gold put about, for they are the forerun-
ners of adultery: * But let her haue the in- I. Pet. 3
ward man in her heart, which consisteth in
the

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the incorruption of a meeke and quiet spirit,
that is before God a thing much set by. For
euен after this maner in time past did the
holy women, which trusted in God, attire
themselves, and were subiect to their hus-
bands. The fift, shee must not bee iea-
lous, or mistrust her husbands absence.
The sixt duty of a wife is carefully to o-
uersee her household, and to bring vp
her children and seruaunts in the feare
of God. The seventh, she must not dis-
couer her husbands imperfections and
faultes to any, for by disclosing them,
eyther she makos her self a iesting stock,
or els she ministreth occasion for knaues
to tempt her to villany. The eight du-
ty of a wife is, that she gibe not, nor flout
her husband, but beare with him as long
as she may.

Of Diuorcement. Whether the innocent
party, after a diuorcement made,
can marie againe during the
other parties life.

Chap.9.

Many mē now a-daies forgetting the
plighted troth of man and wife are
so deuoid of iudgement and understand-
ing,

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ding, that they make no conscience to
proue them separated, * whome God hath "Matth.
wyned together. Yea, some proceed fur- 19.
ther, saying, that a man having taken his
wife in adultery, may not onely put her
away, but also marrie another, notwithstanding
the first being aliue. Which
last opinion of theirs, because it seemes
somewhat probable, I will, aswell as I can,
discusse. S. Paul saith, that the Lord
commaundeth the wife * not to depart ^{* I. Cor. 7}
from her husband: but and if shee do, then
be willeth her to remaine vnmarried, or bee
reconciled unto her husband. In which
words might be made a doubt, whether
the Apostle meant the guiltlesse or guilty
party. Howbeit, I find a defensie
aunkverre, namely, that hee meant the
guiltlesse wife, for this commaundement
(let not the wife depart from her husband)
implieth not this fence, to wit, let not the
wife be constrained as guilty to depart from
her husband, but rather, let not the wife
being guiltlesse be authour of diuorcement,
and so by order of law depart from her guilty
husband.

Further, if it were lawful for the guiltes
to marie againe during the other parties
life,

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life, there would be made a way for infinite diuorcements; yea, and the commonwealth would be endaungered by reason of often dissentions, cauillations, and innouations: whereas otherwise, mē knowing, that either they must liue singly, or be reconciled, seldom or never should we see diuorcements.

To knit vp this doubtfull and litigious question, I resolute on this, namely, that we being Christiās should consider that the spirituall marriage, which is betwixt Christ and his Church, is now and then polluted by vs with spirituall fornication, and that notwithstanding all this, it pleaseth his Diuine maiestie to be at a new atonement with vs, & to com-

* Ierem. 3 fort vs after this maner: * Returne, O yee disobedient children, and I will heale your

* Iere. 20. rebellions. For euēn as a woman hath rebelled against her husband: so haue yee rebelled against me. In like sort it behoueth vs to forgiue one another, and to imitate our sauiaour Christ, who mercifully pardoned the woman, whom the Scribes & Pharisees tooke in adultery, saying vnto her: * Goe, and sinne no more. To be shorē, wee ought to thinke how troublesome

* Ioh. 8.

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second marriages are like to be, both for the childrens sake, and also for the guilty party, who being out of all hope of reconciliation, will fall to despaire, and to greater vices, and perhaps never afterwards will become reformed.

Of Ialousie. Chap. IO.

Ialousie is a malady of the mind, ingendred of loue, which will not admit a corriuall or copartner in the thing beloued. To this passion the wild asse is most subiect: for in a whole herd of females there is but one male, and he is so ialous, that he will not permit any other to come amongst them: and when the female hapneth to haue a male colt, the sire with his teeth wil bite off his stones, as fearing he would couer his damme. Among men, the Italians bee most ialous, for they, if their wiues do but once commune, albeit openly with men, do presently suspect them of adultery. The Germans of all nations are lesse ialous, although their wome be very faire. Pope Pius the second, otherwise called Aeneas Siluius in the yeere of our Lord

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1461. being at the bathes in Germany, wondred much at the boldnesse of the Dutchwomen, who would eue with men step naked into the bathes; whereupon he was wont to say, that the Germanes were farre wiser then the Italians.

Smith.

lib. 3. de

Republ.

Anglic.

cap. 8.

b Smith.

lib. 3. de

Republ.

Anglic.

cap. 8.

Our women here in England, * although they be in the power of their husbands, yet they bee not so straightly kept as in newtyme, & with a gerd, as they be in Italy & Spaine, but haue almost as much liberty as in France, or in Germany, and they haue for the most part all the charge of the house and household, which is the naturall occupation and part of a wife. In summe, there is no nation vnder the cope of heauen lesse iealous then ours, who tender their wiues so kindly and charitably, that ^bat their deaths they make them eyther sole or chiefe executrices of their last wills and testamets, and haue for the most part the government of the children and their portions.

The second Plant.

*The duty of Parents towards their
children. Chap. III.*

Parents must haue a carefull eye to their childre, because thereupon principally

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cipally dependeth the glory of their house. And that their duties towardes them may the more manifelty appeare, I will set downe what they ought to do. First of all, Parents must teach their chil-
dren to pray vnto God, to rehearse the Creed, and the ten Commaūdements, and to catechize them in the chiefest points of faith. Secondly, they must be-
ware, that they come not among such felowes as sweare, curse, and such like, and to that end they must place discreet tutours ouer them. Thirdly, parēts must
break them from their willes, & correct them sharply, when they offend (yet not in their anger) for: *in smiting with the **Prouer!*
rod, they shall deliuer their soules from hell. 23.

Fourthly, parentes must not permit their children to weare gorgeous at-
tires or newfangled dresses, but rather declare vnto them the vanity thereof. Fifthly, parentes must procure them wise and learned teachers, when they are fit to go to schole. Sixtly, parentes must not marre their children by marrying them, during their minorities, neither cause them against their willes to bee assured. Seuenthly, parentes must see,

that

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that their children liue in vnitie, peace, and concord; for if debate and discord be pernicious among al men, how much rather betweene brethren? Lastly, parents must ordinarily vse equality amog their children so neare as they may, and not shew more affection to one then to another, least thereby they prouoke them to anger and desperation.

Of the duty of children towards their

parentes. Chapt. 12.

*Coloff. c.
3. & l. I.
ff. de ob-
sequi. pa-
rent. &
patrons.
præstād.

*Pythag.
in aureis
carmin.

* l. ff. de
agnoscēd.
& alend.

liber. §. I

§ 2. &
l. I. C. de
alend. li-
ber.

THe first duty of children towards their parents is, they * obey them in all things, for that is well pleasing unto the Lord. Also, they must remember, that the earthly father is the true reprenter of God the vniuersall father, and therefore next after God to be had in reverence. The second duty of children towardes their parentes is, that they endeavour by all means possible to asswage their parents anger. Thirdly, * children must helpe their parents in their old age, and supply their wantes with all necessary complements.

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Of Brotherly loue. Whether a man should preferre his friend before his brother? Chap. I 3.

Nothing is more acceptable vnto the Lord, thē that brethren should loue one another. The which vndoubtedly by his soueraigne maiesty is ingrauen at our birth, for we see the first occasion of this amity to be bred euен from our nativity. Therefore it is the duty of a brother not to bee angry or discouer the faults of his brother. Further, it is the part of a brother to loue his brother aboue all other, for he may daily get many of this friendly mould, and more, if these faile: but it is no more likely to get a new brother, then to get an eye, which is drawn out, or an hand, which is chopt off. Hence springeth that question, whether a man should preferre his friend before his brother? To this I aunswere negatiuely, that he should not; and especially for these two reasons. First, we are bound to follow nature, if she leades vs not astray, (for who so euer followeth nature, followeth God, by whome she is

O directed)

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directed) therefore we are bound to loue our brethren aboue our friends, seeing that by nature wee are chained with our brethren, and whatsoeuer we bestow on them, we bestow on our selues. Whereunto soundeth that saying of the Poet:

*Hesiod. *Take heed, that thou make not thy friende apud Plu quall with thy brother. Secondly, the loue of brethren is better then the loue of friends, for it includeth in it more then the other; as for example, when friends be at variaunce, we see nothing left betwixt them; but if brethren chaunce to disagree, the knot notwithstanding of brotherhood in despight of them remaines stedfast: moreouer, a man being forsaken of all his parasitical friends, is neuerthelesse of his brother, as it were by a natural instinct receiued and comforted.

To bee briefe, I exhort all brethren to assist one another with mutuall loue, & not to beleue any whispering make-bates, whose onely drift is to shift for themselves, and to oppose not onely friend against friend, but also for their owne priuate good to put brother against brother. This exhortatio of mine

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if brethren will embrace, let them assure themselves, that they shall enjoy the felicity of the celestiall Paradise, which is already prepared for them.

Of disobedient Sonnes. Chap. I4.

THE very Turkes themselves according to the second commandement contained in their Alcoran, do require such dutifull obedience of children towards their parents, that they expressly forbid any, vpon pain of death, to gainsay them either in word or deed. Besides, it is an article of their belief, that God will never forgiue them, who are accursed of their parents. Yea, they assure themselves, that no sorrow, nor penitent contrition of mind is euer able to wash or do away the foule burthen of the parents curse.

Likewise, the *Popish Canonists do condemne the as infamous, which rebell against q. I. Can. their parents. What then shal we do, that I7. are reformed Christians? shall we suffer the sonne to abuse the father, to commence suit against him, & approbriously to endamage him? no. God forbid. We vs tuns. wil rather *lead him to the magistrate, who C. de shall impose on him, what punishment souer tri. porost.

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"Deuter.
21.

the father demaundeth. Wee will ston
him to death for his vnnaturall disobedience.
But suppose hee were left vnpunished,
would he not (thynke you) be cut off as
an vnpromisched member by the iust
iudgement of God? would not his daies
be shortned? Yea, yea; he shall not on-
ly die in this world, but also his body in
the world to come shall alway be tor-
mented in hot scalding lead, and his soule
for euer shall endure the horrible paines
of hell.

We read in our English Chronicles,
that the sonne of Henry the secōd, king
of this land, by the instigation of the
French King tooke armes against his
owne naturall father, betwixt whom di-
uers mighty battels being fought, the
victory alwaies inclined to the father, so
that the disobedient & rebellious sonne
was enforced to desire peace, which the
father mercifully graunted, and forgave
him his offence. Howbeit notwithstanding,
God the auēger of such abomina-
ble factes punished him for his disobe-
dience, by causing him to die 6. yeeres be-
fore his father. A meet punishment (no
doubt) for him, seeing that he could not
tarie

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tarie till after his fathiers death. Further, we heare, that there was of late daies a certain man, that dwelt in a village neere to Cambray, who in a great fury threw his owne mother out of his house three times in one day, and the third time told her in anger, that he had rather see his house on fire, then that she should abide there one day longer. But mark the end; It fortuned that on the very same day according to his speech, his house was strangely fired, & quite consumed to ashes. An euident signe assuredly of Gods displeasure. The exāples wherof I would to God might serue for a warning to all children, if not to mollify, yet at least to terrifie the frō dealing crookedly & peruerlly with their parēts, * whom God him-self comānded to honor, & left here in this world as semblable images of himselfe. *Dent. 5.* *Exo. 20* *Leuit. 11*

The third Plant.

Of the duty of masters toward their seruaunts. *Chap. 15.*

THE duty of Masters toward their seruaunts I comprise in sixe points.

O 3 First,

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First, I counsell masters not to keepe any seruaunts in their houses, that are giuen to swearing, gaming, whoring, drinking, or to any such notorious crimes. Secondly, I exhort masters to haue a speciall care, that their seruaunts be catechized and taught in the word of G O D. Thirdly, they must not make them labour on the Sabaoth day. Fourthly, they must see that their seruaunts lie not abroad in the nights. Fifthly, masters must grauely correct their seruants according to the quality of their faults, least being let alone, they waxe bold, and so fall into worse courses. Lastly, masters must looke, that their seruaunts receyue their wages or hires at due times.

Of the Sabaoth day. Whether a master
ought to set his seruaunts at worke
on the Sabaoth day?

Chap. I. 6.

*Extr. de *THe Sabaoth both in the old & new te
feriis. C. stament is sanctified and hallowed; and
I. b in it magistrates, townesmen, and all men
b L. 3. C. what quality soever they be, must surceas
de feriis. from working, chiefly for four reasons
First, that they might remember the
creation

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creation of the world, for ^c in sixe daies the ^c Exod.
Lord made heauen and earth, and all, that 20.
therein is, and rested the seventh day. Se-
condly, that they might assemble toge-
ther, & gratefully thanke his diuine ma-
iesty for his daily blessing powred down
vpon them. Thirdly, that they might re-
creat, refresh, and repose themselves, to
th' end they might labour the next week
more aptly. Fourthly, the Sabaoth is to
be obserued, by reason it is the seventh
day; which number containeth great
and hidden mysteries. The skie is go-
verned by seuen Planets. The revolutiō
of time is accomplished in seuen dayes,
which wee call weekes. ^a God commaun- ^{a Gen. 7.}
ded Noah to take into his arke cleane beasts
& fowle by seuen. ^b Pharaoh dreamed that ^{b Gen. 41}
he saw seuen fat kine and seuen leane. ^{* Da-} ^{* 2 Sam.}
uid deliviered seuen of Sauls sonnes to the ^{21.}
Gibeonites to be hanged. ^{*} Christ being termed ^{Zach. 3}
the first stone of God hath seuen eyes. ^{*} Seven ^{* I. Reg.}
thousand men did God reserve, that never ^{I 9.}
bowed their knees to Baal. ^{*} Zachariah in ^{Zach. 4}
a vision saw a candlesticke of gold, with a
bowle vpon the top of it, and seuen lampes
therein, and seuen pipes to the lampes. ^{*} Job ^{*} Job I.
had seuen sonnes. ^{*} Seven Angels go forth ^{Tob. 12}

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^a 2. Ma- before God. Neither were ^a the seuen bre-
^b chab. 7. thren whom Antiochus put to death, voyd
^b Apo. I. of a myltery. ^b S. John in the Revelation
saw seuen golden Candlestickes, and in the
middest of them the Sonne of man hauing
in his right hand seuen starres. Moreouer,
^c Ibid. 8. ^c he saw the opening of the seventh scale, and
the seuen Angels, which stood before the
Lord, to whome were giuen seuen trumpets.
^{*}Ibid. 17 *The Antichrist is prophesied to sit vpon a
scarlet coloured beast, which hath seuen
beads. By which, as all true Christians be
periwaded, the Pope and his Cardinals
attired in Scarlet, & his seuen hilled city
of Rome are meant. What more shall I
write of the worthinesse of this seuenfold
number? mans life goeth by sevens,
^{* In Ci-} named climactericall yeers, which ^a Ma-
ceron. de crobini hath well obserued. Sith therefore
Somnio it hath pleased God so to esteeme of this
Scipionis. number, let vs Christians honour the
same, as fearing the scourge of the com-
maunder.

It was ordained by a good and godly
act made in þ parliament of Scotlādin
the yeere of our Lord 1512. being the
one and twentieth yeere of the raigne of
James the fourth, that no markets, nor
fayres

the Golden-groue.

fayres should be holden on the Sabaoth day. Which act King Iaines the sixt, that nowe is, by the consent of his three estates, ratified and approoued in the Parliament holden in the yeere 1579. cōdemning the breakers of the Sabaoth to forfeit all their moueables to the vle of the poore within that parish, where they dwelt. It was likewise there enacted, that no handy-work should be vsed on þ Sabaoth, nor any gaming, playing, passing to Tauernes, nor wilfull remaining from prayer and Sermons, should bee in any case exercised vnder the penalties following: to wit, of euerie man for his labouring, as often as he was taken in the fact, ten shillings: and of euerie person for gaming, playing, passing to Tauernes, and wilfull remaining from praier and Sermons on the sunday, twentie shillings to bee presently payed, and imployed to the releefe of the poore in their parish. I could wish, that some speedy good order were taken here in Englād, for the breakers of the Sabaoth. For many now a dayes, hauing beeene idle all the weeke before, doe offset contumacie labour that day in despight of the

The second booke of
the Lord & his Sabaoth. Some frō mor-
ning to euening do nothing els but play
at dice or tables, swearing & staring at the
least crosse of fortune. Others againe be-
delighted with reading of pamphlets, loue-
books, ballads, & such like, neuer once so
deuout as to name God, vnlesse shame-
fully abusing him. Oh how oftē do they
vse on that day vnseemly speeches? the
very Turks, I feare me, go beyond them
in deuotion. For they duly on their festi-
val daies resort to their Churches, neuer
once gazing or looking aside as long as
seruice lasteth. Thē seruice being ended,
they go home each mā to his house, inui-
ting, & humbly beseeching the priests to
beare them cōpany: with whō they que-
stiō touching diuine matters, not by car-
ping, nicking, & nipping, but with pure
simplicity & feruent care; wheras many
of vs Christians contrariwise, do openly
prophane not only holidaies, but also the
Lords day, & yet they terme themselues
Christians. Christiās, Q couterfeit Chri-
stiās, & worse thē Painims. Me thinks,
if nothing else could moue you, yet the
daily myraculous punishments inflicted
on such prophane persons as you bee,

should

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should bee a terrible warning for you.

At Kinstat a towne in France, dwelled a certaine couetous woman, about fortie yeres ago, who was so eager in gathering together worldly pelfe, that shee would neither frequent the church to heare the word of God on sunday her selfe, nor yet permit any of her familie to do it, but alway toyled about pilling and drying of flaxe, neither would shee bee disswaded by her neighbours frō such an vnseasoneable work. One sunday as shee was thus busied, fire seemed to fall downe among the flaxe without doing any hurt. The next sunday it tooke fire indeed, but was soone quenched. For all this, shee continued forwarde in her worke euē the third Sunday, when the flaxe againe taking fire, could not be extinguished, till it had burnt her, & two of her childrē to death ; for though they were recovered out of the fire aliue, yet þ next day they all ȝ. died, & that which was most to be wondred at, a yong infant in the Cradle, was taken out of the midst of the flame, without any hurt. Thus God punisheth the breakers of þ sabaoth. Famous is that example, which chanced neere London

in

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in the yeere of our Lord 1583. on the
thirteenth day of Ianuarie , being Sun-
day, at Paris garden , where there met
together(as they were wont) an infinite
number of people , to see the beare-
baiting, without any regard of that high
day. But in the middest of their sports,
all the scaffolds and galleries sodainely
fell downe, in such wise, that two hun-
dred persons were crushed well nigh to
death , besides eight that were killed
forthwith.

In the yeere of our Lord 1589. I be-
ing as then but a boy, do remember, that
an Alewife making no exception of
dayes , would needes brue vpon Saint
Markes day : but loe, the maruailous
worke of God,whiles she was thus labo-
ring, the top of the chimney tooke fire,
and before it could bee quenched , her
house was quite burnt. Surely, a gentle
warning to them that violate and pro-
phane forbidden dayes.

*Macch.
li. I. ca. 4
De con-
secrat.
distinct. 3
Canō. 12
in fin.*

Notwithstanding, I am not so straight
laced, that I would not haue any labour
done on Sundayes and holydayes. For I
confesse, *It is lawfull to fight in our coun-
tries defence on any daie :* *It is lawfull to*

enter

the Golden-groue.

enter into the bath : and it is lawfull for Physicians and Apothecaries to temper and prepare medicines for the sicke, and for cookes to dresse meate for our sustenance. It is lawfull for vs to take paines to hinder our peculiar damages , for what man is there that hath a sheepe, and if it fall on a Sabaoth day into a pit, doth not lift it out? In like maner, it is lawfull to worke, when there is an inundation or deluge of waters , and also vpon vrgent necessitie , to take vp a draught of fish, which for that day being let alone, would haue beeene cast away. More yet would I write , if I feared not to be termed a gagling sophister, as hauing alreadie discussed this question in my Com-
In Sat. 5 mentaries vpon Persius. I will therefore proceed to the next.

Of the duties of seruants towards their Ma- sters. Chap. 17.

The first dutie of seruants towardes their masters is, that they be subiect unto them (e) and please them in all things, not answering againe,* nor replying, although otherwhiles they know better what

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what is to be done, then their masters. The second is, that they be honest and faithfull vnto their masters, and not (as many now a-dayes do) flatter & colougue with them, therby thinking to get some bootie. The third duty of seruants is, that they seeke their masters profit more then their owne. The fourth, that they reueale not to others their masters secret affayres. The fift, that they defend their masters, euen to the hazarding and lossing of their liues. The famous effect whereof, appeared in that couragious seruant of Maurice, Duke of Saxonie; who of late yeeres, seeing his master so dainely assaulted by certayne Turks that lay in ambush, and cast from his horse, couered him with his owne body, & valiantly repelled the enemie, vntill certayne horsemen came and sau'd the Prince, but died himselfe a little while after, being hurt and wounded in everie place of his body. Finally, to fill vp this discourse, seruants must diligently and honestly guard their masters, and their masters goods : for *'They that keepe the figge tree, shall enny the fruite thereof: and they that waite vpon their Masters,* shall

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shall come to honour.

The fourth Plant.

Of the Acquisitiue facultie.

Chap. I 8.

NOW hauing sufficiently disputed of the chiefeſt parts of a familie, I come to the laſt part, that is, to the acquisitiue or poffefforie facultie, wheroſ I find two kindeſ; the one naturall, the other artiſciall. The naturall conſiſteth in bree ding of cattell, in manuring of the groud, in hauking, hunting, fishing, & in ſpoyleſ and pillageſ both by ſea & land. The artiſciall way of getting, lyeth in exchangiſg, either ware for ware, as, of cloth for ſilkeſ, of wool for graine: or els of wares for money. And againe, thofe acquisitiue Arts bee diſallowed, which are loathed of men, as the trade of Brokers, huxters, toll-gatherers, bauds, vſu rers, and ingraters. Of which three laſt, after my next diſcourse of money, I wil, God willing, entreat.

Of

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Of money, the chiefeſt part of the Acquiſitive facultie. Chap. 19.

Plin.lib.

33.c.3.

Gen.23.

* Belul
the Ae-
thiopian
word, in
English is
Preti-
ous, and
not Pres-
biter or
Prester,
as hereto-
fore it
had been
mistaken
in print.

Money (as Plinic writeth) was coyned by King Seruius of Rome, with the image of a ſheep and an oxe. Others ſay, that it was firſt inuēted at the ſiege of Troy. But I find that money was many yeeres currant before the warres of Troy. Abraham bought a field of Ephron the Hethite for four hundred ſiluer ſicles of money currant amōg Marchāts; Which is of our money, three and thirtie pound, ſix ſhillings and eight pence. Howbeit, there is no vſe of coyned money in ſundry countries at this iſtāt. In þ country of * Preſtious Iohn, ſalt goeth for money. The Indians of Peru neuer made any account of money, before the Spaniards robbed them of their gold. Besides, within theſe two hundred yeeres, mony was verie ſcant heere in England: for King Edward the fourth, in the ciuill warres betwixt him and Henrie the ſixt, beeing on a time purſued by the Earle of Warwicke, who then was turned to the contrarie ſide, bought a ſhip in

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in the yeere of our Lord 1461. for eight
score nobles, to saile into Ireland: which
price in those times was esteemed won-
derfull deare. Also, in the yeere 1514.
money coyned of leather was rife in this
Realme. Of which kinde of money my
selfe haue seene of late, aboue tenn bushels
in an olde castle in Wales, stain-
ped, as farre as I remember, with the
Duke of Lancasters Image. For in those
dayes, certaine Dukes were licensed to
coyne money. So likewise wee reade,
that countie Palatines, as Chester, Dur-
ham, and Ely, could then giue pardons
concerning the pleas of the crowne, and
send writs in their owne names. In the
Kingdome of Cathay, money is yet nei-
ther of gold nor siluer, nor of any other
metall, but onely of the barke of mul-
berie trees, which is cut as well into sun-
drie small, as great round peeces, where-
on they engrauie the names of their
countrie, rating them, as wee do ours, ac-
cording to their greatnessse & smalnessse.
It is petie treason among them to em-
ploy any other money.

Sir Thomas Moore reporteth, that
his faigned Vtopians did make cham-

P ber-pots

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ber-pots, and other vesselles, that serue
for most vile vses, of gold and siluer.
Moreouer, he saith, that they made great
chaines, fetters, and giues, wherein they
tyed their bondmen, of the very same
metals: and whosoeuer among them for
any offence was infamous, by his eares
hung rings of gold, about his necke was
a chaine of gold. Thus by all meanes
possible, they procured to haue gold
and siluer among them in reproach and
infamie. And if wee Christians examine
our selues somewhat more neere, wee
shall finde, that money is one of the
chiefest causes why so many felonies,
murthers & treasons be committed, and
why the crie of the poore is so often
come before the Lorde. For this cause

^bPlato li.
^bIn a common-wealth well gouerned, there
5.in leg. Should not any money bee vsed, because it
marreth good maners, and maketh the mind
of a man concous and insatiable.

Of

the Golden-groue.

Of Bawdes.

Whether they ought to be suffered.

Chap. 20.

Although I haue touched this infamous question *in another Booke of In commine*, yet notwithstanding I iudge it not mentar amisse, if I repaint the same with more *in Sat. 5. breuitie*, in a more familiar tongue. The Pers. first that instituted the filthie order of stewes, was Venus, who because shee alone would not seeme to bee à whore, (as hauing lyen with Mars, Vulcā, Mercurie, Anchises, and sundrie others) apoynted in Cypres, that women should prostitute themselues for money to all commers. Which custome was renewed by the Popes, who built most statelic houses for whores, and ordained, that they for the same should pay yeerely great summes of money. There bee some men liuing, that know how Pope Paul the third had aboue fortie thousand courtizans, that paied him an infinite tribute. The report goeth, that Pope Clement the 8. that nowe is, receiueth of euery baudy house in Rome yeerely, a

' The second booke of

Iull, that is, twentie thousand duckets.

These Panders are to whorehunters, as brokers to theues. They entice yong lasses with gaudy garments, & deceitfull promises, to serue euery mans turne for gaine : which done, they teach these virgins their schoole-lessons , namely, to bring in swaggers to outsware a man of his money, to taine theselues with child, made of a cushion (for concealment whereof, the bawds must be wel bribed,) to caper in mens armes til they haue guld the of their purses, to counterfeit teares with an onio, yea, & to vse fine glozing speeches: as, Sir, you mistake your marke, I am none of your wanton Gilles , you abuse my credit, my mistris calls me. And immediatly after, perceiving the lusty woer to haue mony in his purse, she begins by degrees to listen, saying : Many men will promise much, but performe little, they beare vs in bad, vntil they haue got their pleasures of vs, and then away they go, but you locke like an honest man. After this, the bawdes seeing their wenches deformed, they giue the drugges to raise their colours, and to seeme fairer. This is the bawdes acquisitiue facultie, whereby they liue. Some bawds

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bawds haue a dozen damsels, some lesse, yet of euerie man they take largely, as 20. shillings a weeke, or tenne pound a month. It is said, that lōg McG of West-minster kept alwaies 20. Courtizans in her house, whō by their pictures she sold to all commers. But I returne to the extirpation thereof.

We reade, that *Theodosius the great*, in *Socrat.* the yeere of our Lord 392. utterly chased al li. 5. bift. stewes out of his Empire. For which notable act, his name euē at this day is greatly honoured. No lesse praise deserueth *Henry the eight* of famous memory, for abolishing & putting down of the stewes in London, which then were innumerable. Therin he imitated the good K. Iosias, who brake down the houses of the *2. Reg.* domites, that were in the house of the Lord. *23.* Finally, no man is ignorant, that the pestilent disease of the French pockes was sent as a punishment to stewes.

Of Vsurers. Chap. 21.

*H*E that receiueth any thing ouer and above the capitall summe that was lent, *n. Couars.* *ruuias li.* is an *vsurer.* For which respect I compare him to an aspe; for eu'en as he that is stūg *3. varia.* *resolutio.* with an Aspe, falleth alleape, as it were *cap. I.*

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with delight, but dieth ere he awakes: so
an vsurer taketh great pleasure in his
interest at the first, but at length he is so
ouercloyed with money, that he can ne-
uer enjoy any rest: the cause is his con-
science, which like a multitude offuries
vexeth his heart, and fortelles him of his
euerlasting damnation. Hence it is, that
the Romanes inflicted as great punish-
ment on an vsurer, as on a theefe: and
not without cause, for hee that killeth a
man, riddeth him out of his tormentes at
once, whereas an vsurer is long in puni-
shing and vndoing his creditour, causing
him by little and little to pine away. Al-
so, an vsurer by vndoing of one, vndoeth
many, namely, the wife and whole hous-
hold.

Moe Gentlemen heere in England
haue Vsurers, Banquers, and Mar-
chants driuen to despaire, then either
warres or sicknesse. For when a yong
Punie commeth vnto them, desiring to
be credited for money or apparrell, then
one of them counterfeiting theinselues
forsooth to be coy like women, wil burst
foorth into these termes: *The world is
hard, and wee are all mortall, Wee may not*

ven.

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uenture our goods, God knowes howe wee
carue our liuing : wherefore make vs assur-
rance, and you shall haue tenne poundes
(worth in silkes and veluets.) Well,
this passeth on currant, assurance is gi-
uen with a witnesse. A little after , if
the Gentleman hath not wherewithal
to pay as wel the interest, as the prin-
cipall agreed vpon , whensoeuer this
reprobate cut-throate demaundeth it,
then presently as round as a ball , hee
commenceth his statute-marchant a-
gainst him , and for tenne pounds
profeite , which was scarce woorth ffe
pound in money , hee recouereth by re-
lapse ten pound a yeere.

O intolerable wickednesse! O diuelish haberdashers! and worse then those
vngodly tenants, who seeing their Land-
lords heyre comming, sayde one to an-
other : *This is the heire, come, let vs kill
him, and wee shall haue his Inheritance:*
Darest thou, O wretched cormorant,
hope to bee saued , and expect to bee
partaker of the heauenly blessings ?
Art thou a Christian, and wilt suffer thy
brother in Christ thus to miscarie
through thy entanglements & exactiōs?

i Mat.
21.
Mar. 12.

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No, no : thou art a member of Sathan,
thou art in the gall of bitternes, and in the
bond of iniquitie.

Obiection.

The lawes of England do permit vsu-
rie, to wit, two shillings in the pound,
therefore an vsurer is not wicked.

Answer.

It is one thing to permit vsurie, and
another to allow thereof. By our positiuē
lawes is meant, that those men, who ca-
red not, howe much they extorted out of
poore mens handes for the loane of their
money, should bee empaled and limi-
ted within certaine meeres and bounds,
lest they overflowed reason So that the
lawes do but mitigate the penalties, and
if it were possible, they would restraine
men from it.

*Of the particulars wherein vsu-
rie is committed.*

Chap. 22.

¶ Panorm.

in cap.

Cōsuluit.

A Man committeth vsurie sixe ma-
ner of wayes. First, ⁱ whosoever
de vsuris, lendeth corne unto his neighbour, with pro-
mise,

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mise , that at the redeliuery thereof , he
should giue him somewhat more , is an vsu-
rer. As for example , if he lend to a man
fiue bushels of corne at May , vnder con-
dition that he giue him sixe bushels at
Bartholmewtide. Secondly , hee that
forestalleth and intercepteth corne in
the market , and that not for any want ,
but to sell it againe dearer then hee
bought it , thereby to enrich himself with
the impouerishing of many. Thirdly * he
committeth vsury , that for the loane of his
money receiueth a greater gage , then the mo-
ney valueth , and claimeth the same as for-
feit , the money being not repayed him
at the prefixed time. Fourthly , he is an
vsurer , that lendeth his money vpon cō-
dition , that the other buy his necessaries
at his shop , or grind at his mill. Fiftly , he
is an vsurer , that keepeth false ballan-
ces , and that selleth bad & musty things
for good and new. Finally , hee that in-
closeth commons , & turneth tillage in-
to pastures , is an vsurer .

L. I. & 2
C. de pig-
norat.
action.

Whether

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Whether it be lawfull for an householder to
ingrate and ingrosse corne in the mar-
ket, to the intent he may sell
the same another time at
a dearer price?

Chap. 23.

WHoso euer hee be, that forestalleth corne in the market, and trāsporteth it home into his garners, there keeping it, vntill a dearer time fall out, without doubt committeth vsury. For euery man ought to sell as he bought, and doing otherwise he is an vsurer, and must make restitution of the ouerplus. * The which if he denie, he is eftsoone deprived of all power to make his last will and testament. Besides, there be statute punishments ordained for the repressing of this filthy lucre : as, forfeits to the Clerkes of the market, & fines to be paid to the Prince, if the foresaid party be taken in the manner. In summe, ^b his cankred gold and siluer (which hee hath thus receiued of the poore buyers) and the rust of them shall be a witnesse against him at the feareful day of iudgement, and shall eat vp his flesh as it were fire,

* Panorm.
incap. ad
nostrā de
empt. &
vend. &
Conar-
ruui. li. 2
variar.
resolut.
cap. 3.
^b Iam. 5.

The

the Golden-groue.

The fift Plant.

Of Hospitality. Chap. 24.

Hospitality is the chiefest point of huinanity, which an houholder cā shew, not only vnto his friēds, but also vnto straungers & way-faring men. For which cause * he that kee-
peth a good house, and entertaineth straun- Hom. 44
gers, is said to receive Christ himself. Which sup. Gen.
likewise another holy father confirmeth,
saying: * We must tēder hospitality without * August.
discretion, lest that the person, whom we ex- lib. cōtra
clude and shut out of daores, be God him- bares.
selfe. This Abraham knew very well,
when hee accustomed to sit in his tent
doore of purpose to call in trauellers, and
to relieue them. Among whom * he en- *Gen. 18
tertayned on a time three Angels. This
also was not vnkownen to Lot, when
as he vsed to harbour ghestes, and * com- *Gen. 19
pell Angels beyng vnder the shape of pil-
grimes to come into his house. Wee read,
that the harlot Rahab, for her hos-
pitality * was saued with all her house- * Iosu. 6.
hold from death at the winning of Iericho.

Wherfore,

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Wherfore, O yee that be rich, see that yee keepe good hospitalitie, and relieve the impotent and distressed. To conclude, if we consider more narrowly and pierce more deeply with a sharpe eye into the benefits of hospitality, though no other cause could perswade vs, yet

*Luc. I 4 *the monumēts of the new testament might Rom. I 2 exhort vs thereunto.

I. Tim. 3

Tit. I.

Heb. I 3.

2. Pet. 4

Wherein good h[ospitality] consi-
steth. Chap. 25.

They are greatly deceyued, who thinke, that hospitality doth consist in libber-sauces, in spiced meates, or in diuersities. For these are nought els, saue fooleries, and fond waſting of goods, whereby the flesh is prouoked to lechery, & becommeth altogether inflamed, massy, and diseased. Further, experience teacheth, that none are more ſubiect to ſickneſſes, then they, that gurmaundize and feed on ſundry kindes of dishes. The reaſon is, because that thofe diuersities, which they eat, be repugnant and contrary the one to the other, and breed putrifaction and corrupt humours within their bodies. Whereas contrā-

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contrariwise they, that liue on one sort of meat and hardly, do looke faire, lusty, & well complexioned, and most common-
ly attaine vnto very old age. Good hos-
pitality therefore consteth not in glut-
tonous diversities, but rather in one kind
of meat, in clothing the naked, and in gi-
uing almes vnto the poore.

Why houskeeping now-adayes is decayed. Chap. 26.

THE causes, why hospitality is nowa-
dayes brought to so low a saile, are three.
The first is ambition, which moueth Gentlemen, that are of large reue-
newes, to weare gorgeous attires, to
traile a costly port after them, to caua-
liere it abroad, and giuing vp house-ke-
ping at home, to take a chamber in Lon-
don, where they consume their time in
viewing of stageplayes, in carousing of
healths, & (perhaps) in visiung of cour-
tizans. The second is hatred, which
pricketh Gentleman to fall out with their
neighbors, and to enrich the lawiers by
commencing of suites and cōtrouersies.
The third is couetousesse, which per-
swadeth

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swadeth landlords to hoord vp substance
for the Diuell, to enhaunce incomes, to
rayse rents (for feare least yeomen keep
better hospitality then themselues,) and
to conuert tillage into pastures. In con-
sideration of which abominable abuse,
it was most prudently enacted in the
last Parliament, that all landes, which
were conuerted into sheepe pastures, or
to the fatting or grazing of cattell, (the
same hauing beene tillage lands) shoule
be before the first of May in the yeere
of our Lord 1599. last past, resto-
red to tillage by the possessours thereof,
and so shoule continue for euer. It was
further enacted in the said Parliament,
that euery person offending against the
premisses aforesaid, shoule forfeit for
euery acre not restored the summe of
twenty shillings yeerely, as long as the
offence continued. The fourth reason,
why hospitality is caried to so lowe an
ebbe proceedeth of building; for soone
shall wee see a Gentleman build a
stately house, then giue almes, and che-
rish the needy. The fift and last cause
of the decay of hospitality is gluttony,
which enduceth men to prepare artifi-

ciall

the Golden-groue.

ciall cookeries & diuers sorts of meate: wheras one large and wholesome messe of meat could peraduenture counteruaile, yea, and go beyond all their iunkets, and dainty delicacies.

J. Puttawy

of Almes, and the forgetfulnessetherof
in these dayes. Chap. 27.

The poore, being an inferiour family
in Gods church, are recommended
by him to our charge, namely, that wee
should relieue them in their distresse, &
consider, that whatsoeuer wee do vnto
them, we do vnto Christ himselfe, who
for our sakes left a glorious habitation,
and became poore. Besides, we must re-
mēber to giue almes vnto the poore in
respect of that holy mans saying: * The ^{Psal. 34}
poore crieth, and the Lord heareth him, yea,
and delivereth him out of all his troubles.
Alasse, let vs ponder with our selues,
wherefore did the Lord giue vnto many
of vs such great aboundinge of wealth
in this life aboue our brethren, if it
were not to vse them well, and to fur-
nish the needy. The simplest idiot of vs al-
doth very wel know, that wealth was not
giuen

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giuen vs to hoord vp, no nor to consume
the same in superfluous vanities. Why
then do we keep our clothes in our pres-
ses, our money in our coffers? Why do
wee mispend our goods in gaudy ray-
ments, in caualiering shewes, in feeding
of houndes, in banqueting, in reuelling,
and in a thousand trumperies besides? oh
why do we not waigh in our minds, that
whatsoeuer wee spend more then wee
need, is none of ours, but the poores; &
to detaine from them, is to pill and poll,
yea, and perforce to spoyle them. What
shall we say, when God will demaund an
account of our stewardships? Doubtles,
except wee do out of hand repent, and
giue almes, wee shall bee cast as a pray-
vnto the Deuill, and with him bee tor-
mented in hell for euermore. O fearfull
doome! The misbelleeuing Turkes are
woont secretly to send their seruaunts
at road, & purposely to hearkē amongt
their neighbours, which of them hath
most need of victuals, money, and appa-
rell. Yea, & more then that, in their Mu-
saph or Aleoran they haue these words:
If men knew, how heavenly a thing it were to
distribute almes, they would not spare their
owne

the Golden-groue.

owne flesh, but would euen teare the same, and slice it into carbonadoes, to give it vnto the poore. The Papists, that are ouerwhelmed in superstition and idolatry, do hope (although sacrilegiously) to be sauued by their almes-giving. Oh what a shamefull thing will this be against vs at the dreadfull day of iudgement? Verily, I feare me, it will be easier for them, then for vs, to enter into the kingdome of heauen, if speedily we amend not, & be bountiful vnto the poore. For ** whosoever Prou. 21 stoppeth his eares at the crie of the poore, shal Mat. 18. also cry himselfe, and not be heard.* Where now-adayes shall we find the woman of Sarepta to entertaine Elias? where are Abraham and Lot, to feast the holy Angels? If Eliza were now liuing, surely he should want his hostesse the Sunamite. Nay, which is more, if Christ himselfe were here, he should neither find Martha to welcome him, no nor Mary to powre any sweet oyntments vpon his head. The members of Christ ^b make application, and pray meeekely: but the rich giueth a rough answere. Lazarus beggeth still without doores, & yet for all his begging cannot come by the crumbes of the

Q

rich

The second booke of rich mans table.

Wherfore extend your bounty vnto the poore, O yee that be rich, according to the proportion of your wealth, and as your good conscience shall lead you, so giue. Reméber that your daies be short vpon earth, and that you haue but a fimal time to liue. Distrust not Gods promise,

* Luk. 21 who said, that * whatsoeuer is giuen to the poore, is lent to himself, and looke, what you lay out, shall be payd you againe.

Obiection.

A ma, that hath a great charge of chil- dren, cannot well giue almes vnto the poore : therefore he may be excused.

Aunswere.

* Mat. 20 Marke what Christ saith: * *He that loueth his father and mother abone me, is not worthy of me. * The loue of God is not with them, who will not benefit the poore.* The wi-

dow of Sarepta preferred not her sonne before Elias in the time of famine ; neither was that lost, which shee bestowed on Elias. In a word, no man must de-

* Ps. 36. spayre of Gods reward. * *I haue beeene young, (quoth the Prophet Dauid) and now am old ; and yet saw I never the righteous*

the Golden-groue.

righteous forsaken, nor his seed begging their bread publickly with vtter shame and discredit.

*Circumstaunces to be obserued
in giuing of almes.*

Chap. 28.

HOWbeit for all this, I am not so indulgent and fond, that I would haue men to distribute almes without exception, and without due regard of circumstaunces. For herein fve things are to bee respected : whereof the first is, that they giue their almes for the Lords sake, and that voluntarilie, of their owne proper motion. The second, that they argue with them touching their religio, before they giue them any thing, to the end, they may vnderstand, whether they betrue Protestants, or foward Papists, or Atheists. The third, that they dispute with thē concerning their conuersation. The 4. that they giue their almes vnto religious men, and to them that be old, blind, lame, or crazed and sicke of body. The fist & last circumstaunce to be noted, and followed in distributing of almes, is, that men giue them not for a brauery,

Q. 2

and

The second booke of
and vainglory, to be praysed and extolled
of the world, but rather of pure zeale
& deuotion, not expecting any recom-
pence againe.

Of Fasting. That an householder should
obserue fasting dayes.

Chap. 39.

*Cas. in
Append.
thesaur.
Oecon.

* Even as learned and wise Physicians, in
euery fluxe of the belly occasioned of sur-
fet and repletion, do for the most part pre-
scribe an exquisite diet, and also a purga-
tion, to wit, of Rheubarb or such like, to
the end that not onely the superfluous sub-
stinance of the belly may be drawne out, but
also that nature may be strengthened by the
secret property and vertue of the Medi-
cine: so expert and wise householders
ought in time of famine specially to
haue regard, that they lay downe a li-
mited order of fasting vnto their fami-
lies, whereby they may not onely purge
the rebellious humours of the flesh, but
likewise in after-clappes sustaine them-
selues the better from pouerty and
dearth. Oh, what is it for a man to spare
two meales in a weeke, and bestow the

estimate

the Golden-groue.

estimate vpon the poore? Alasse, it is
not much out of their way.

Wee read that the Iewes, so oft as
they would pacifie or aske any benefit
of G O D, vsed most commonly to
fast. By fasting ^a Moses saw God. ^b E-
lias after his fasting was entertained of ^a Exo. 24
God. ^c The Niniuites fasted with repen- ^b 3. Reg.
tance, and were pardoned. By fasting ^d Da-
niel reuealed Nabuchodonoz'rs dreame. ^{I 9. &}
Tertullio de iejun.
aduersus Psychic.
& Cypr. de ieju-
nio & tē-
tationib.
Christi.
"Jonas 3.
"Dan. 3.

But if these examples can worke no
charity in the adamant and steely hearts
of our English Rookes: yet ciuill poli-
cy, me thinkes, and her Maiesties com-
maundement might preuayle so much
with them, that they obserue Frydaies,
Saturdayes, Lent, and Ember dayes (so
neere as they may) as fasting dayes, both
for the preseruation of meates ordained
for their owne sustenaunce, and for
the safegard of their consciences, and
for the supplying of their neyghbours
wants.

Obiection.

Good meates do nourish bloud, and
do reviue afwell the vitall as the ani-
mall spirites. As for fish, figges, and
such like, they bee slimy, windy, and

The second booke of
make a man to bee ill complexioned:
And againe fasting is more daunge-
rous, for it weakneth and enfeebleth the
whole body: therfore a man ought not
to obserue fasts.

Answere.

Althe commodities, which you bring
on the behalfe of meats are nothing in
comparison of the good, that spring of
fasting, for by it men become capable of
visions, and of the word of God; by it
many sicknesses are alayed. Wheras on
the contrary, by flesh the body is enfla-
med, and tormented with hot burning
agues, & with innumerable maladies be-
sides. So that the commodities of fasting
do farre exceed & downewaigh the dis-
comodities thereof. Yet notwithstanding,
I verily beleue, that old persons, and
cholerick folkes may be licensed to eat
flesh. In like maner women with child,
scholers, and they, that by study and
care haue annoyed their spirits, might
be authorized from fasting. In briefe,
**Hieron. ad Lat.* I am perswaded, that **fasting is hurtfull*
for them, which haue not attained to their
perfect growth and strength.

the Golden-groue.

Of the true fast. Chap. 30.

NEuerthelesse, I am of this mind, that those men obserue not the true fast, which hypocritically forgo a meale or two, of purpose, colourably to hunt for worldly prayse, and to be accounted religious in the sight of man: but they rather are the true and allowed fasters, that strongly leane to the cuerliuing God, that shunne as the horrour of hell al earthly vanities, and that mortifie the filthy appetites of the flesh. Albeit the other (I confesse) is a coadiutour to that thing, and auayleth much for that purpose.

Whosoeuer therefore is willing to fast vprightly, and according to the ordinaunce of G O D, must fast with all the members of his body. First, hee must fast with his eyes, and not pry too much into the pompeous shewes, & dazzling beauty of this world, lest at the sight thereof, as of a Cockatrice, he be wounded to death both of body and soule. Next, he must fast with his eares, that is, hee must not consent to the alluring speeches of Seminarie Priests,

The second booke &c.

heretikes, flatterers, slauderers, and such like, lest Sirenlike they entice him into their snares. Thirdly, he must fast with his young, and beware of blasphemies, lies, and vngodly communications.

Fourthly, he must fast with his mouth, that is, he must take heed that he eat and drinke no more, then sufficeth nature, and that he abstaine from meats at convenient seasons, whereby as with a wing he may fly into heauen. Fiftly, he must fast with his heart, and refraine from sinfull and idle thoughts. Sixtly, hee must fast with his feet, and bridle them from being too swift to shread bloud, or from trudging to London for proces against his brethren.

The end of the second booke.





THE THIRD booke of the Golden-groue *moralized.*

The first Plant.

Of a Common-wealth. Chap. I.



Common-wealth is a societie of free me, vnited together by a generall consent, to the end to liue well and orderly, not onely in regard of iustice, but also of commoditie, and for the preseruation of themselues, as well in peace, as in warre. The which is a thing naturall, both in respect of parts, to wit, a shire, a parish, and a family, whereof a Commonwealth is the accomplishment; and of men naturally disposed to liue in societie.

Neuer-

The third booke of

Neuerthelesse, there haue beeene many societies, which were not Commonwealths, but certaine base habitations in villages, where the weaker yeelded service to the stronger. Also, the Arabians at this day, wander vp and down, ignorant of liuing, and do carrie about with them their wooden habitations, which they draw vpon charrets, seeking for prayes and spoyles frō the riuer Euphrates, along vnto the sea Atlantique. But to these and such like, well may I apply that saying of the Philosopher, namely,

Arist. li. that "he, which cannot abide to liue in common politic panie, is eyther a beast, that is, a monstrous wicked man, or a God, that is, a man surpassing the ordinarie sort of vertuous men in pefection."

I. Politic cap. 2.

The examination whereof, caused all that were free and liberally borne, to be inclined vnto societie, and to defend the Commonwealth with all their powers : yea, and ^r thereunto to bear a greater affection, then to their parents. Although our families bee destroyed, yet the Commonwealth standing, wee may in time flourish againe : but if the Commonwealth be destroyed, both we and

*Accursi-
us ad l. 7.
C. de
Procurat.*

our

the Golden-groue.

our families must likewise come to vitter destruction. Let this serue for a watch-word to our English Fugitives, who vn-naturally haue abandoned their natiue countrie, and now being become Seminarike Priestes and vncleane spirits, like vnto them^r *that in the Reuelation, issued Apo. I.6.* as frogs out of the Dragons mouth, doe by all shameful acts, and false counsels, suborne their countrymen to conspiracies against their Prince and Commonwealth.

The diuision of a Common-wealth.

Chap. 2.

IT was a great controuersie among politicians, about the diuision of a Common-wealth; for some would allow but of two sorts : some contrarie appoynted foure, and others fiue.^a Polybius accounted seuen.^b Bodinus, whose iudgement is most of all applauded, approoveth onely those three speciaall kindes of a Commonwealth, which ^x Aristotle hath mentioned. The first, a Monarchie, where the gouernement of the whole Common-wealth, is in one ^x L.4. mans Policie.

^a L.6. de militari. Roman. disciplin. ^b L.2. de Repub. cap. I. ^x L.4. mans Policie.

The third booke of
mans hand. This kind regarding the
weale publike, more then the weale pri-
uate, is named the soueraigne authori-
tie, as in England, France, Spaine, Den-
marke, Polonia, and Swethland. The
second, an Aristocracie, where the sinal-
ler number, and those of the best sort do
beare rule; as the Senate of Rome in
times past, and the Gentlemen of Ve-
nice at this present day. The third kinde
of a Common-wealthe is called a Demo-
cracie, where the regiment of a Com-
monwealth consisteth in the power of al,
or else, of the greater part of the people:
as in ancient times at Athens, and nowe
at this present, the Cantons of Switzer-
land.

Of a Monarchie. Chap. 3.

A Mong all creatures, as well hauing
life, as without life, one alwaies hath
preeminence aboue the rest of his kind.
*This inferiour world obeyeth the superior,
and is ruled by it, as wee see by a certaine
virtuous influence assosciated with light
heat, and (named by some, the quintes-
sence of the world) which issueth down
frō the celestiall essence, & spreadeth it
selfe*

*Arist.li.
I. Mete-
orolog.*

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selfe through the lumpe of this huge body, to nourish all things vnder the Moone. In like maner, we see the sunne the principall minister of this celestiall vertue, as a monarch among the Planets, illuminating al the world with his glistering beams. We see the Moone as an Empresse, predominant ouer al moist things. We see the fire bearing the soueraigntie ouer the other elements. In musicall concents consisting of soundes, we see the treble as it were commanding the base. Among reasonable creatures man onely is the chiefe. Among beasts, the Lion. Among birdes, the Eagle. Among fishes, the Whale. Among metals, gold. Among graines, wheate. Among aromaticall splices, balme. Among drinke, wine. And to conclude, haue not the Bees one onely King? Is not vnitie the first of numbers, and when we haue cast our accounts, do not we return the same to one totall summe? Thus by naturall discourses wee see, that a monarchie of all other regiments, is the most excellent. ^{If wee search ancient Fables, we shal} ^a *Isocrat.* find that the gods were ruled by *Jupiter.* in oratio^v. What blind Bayard therefore wil deny, *ad Nico.*

that

The third booke of

Arist. li.
12. met-
aphys.

that i all superiour and inferiour things are
much better ordered by the arbitrement of
one, then by the aduice of many?

Justin. ex
lib. I.
Trog.
Pompe.
Ari. li. 3
Topicor.
cap. I.

Moreouer, there bee foure forcible
reasons, which prooue that a Monarchy
ought to be preferred before all other
sorts of gouernments. First, from the be-
gunning of countryes and nations, the go-
uernement was in the bands of Kings, who
were not extolled to that high degree of ma-
iesie by Ambition, but for their modestie,
which was knowne to all men. Likewise,
^e that which is auncient and first, is more
noble then that which is newfangled and la-
ter. Secondly, the image of a monarchie
is found in priuate families. For the au-
thority of a father ouer his children, may
bee resembled to a royall gouernment,
because the Children are the fathers
charge: hee alone must prouide for
them, and their offences are by him
chastised. With which concurreth that
common speech: *Every man is a King in
his owne house.* Thirdly, a Monarchie
hath continued aboue a thousand
yeeres; whereas the longest Aristoc-
racie and Democracie, haue not la-
sted aboue sixe hundred yeeres.

Our

the Golden-groue.

Our Kingdome of Brittaine retai-
ned a Monarchie, from the time that
Brutus first inhabited it, vntill Cad-
walader, who was the last king of the
British bloud; which was aboue foure
teene hundred yecres. Then in the
yeere of our Lorde 574. the King-
dome was diuided among seuen of the
Nobles, who still continued ciuill
warre one vpon the other, vntill Ec-
bert in the ycere 800. reduced the
seuen prouinces into one whole King-
dome. Since which time there ruled
Princes as Monarchs, vntill now this
yeere of our Lord, one thousand six hū-
dred. Wherby wee finde, that our
Monarchie hath alreadie lasted full
eight hundred yecres. Scotland like-
wise hath endured in a Monarchie,
from the yeere of our Lord eight hun-
dred and twentie, Dungall then raig-
ning, vntill this present ycere. Fourthly,
a Monarch carrieth a greater maies-
tie, whereby hee seemes gratiouse and
amiable in the sight of his subiects,
and dreadfull to his enemies. To
conclude, lette vs consent, that ["]a plato.lib.
Monarchie is the most excellent regiment I.de.leg.
of

The third booke of

of all others, as that which draweth nearest
to Gods will, who is the Monarch of all
Monarchs, King of Kings, and Lord of
Lordes.

Obiection.

Math.
10.

Ibidem.

I. Pet.
2.

Math.
cap. vii.

It is better to be subiect vnto God a-
lone, then vnto man : for he foreseeth al-
things to come , and without his prouid-
ence one sparrow shall not fall on the
ground. And seeing that hee is so carefull
for these small things, will not he, thinke
you, care for^r man, that is of more value
then many sparowes? Furthermore, wee
are Christians, ⁿ chosen of God, and pre-
cious as lively stones, and also made a spiri-
tuall house, an holy priesthood, to offer vp
spirituall sacrifices to God by Iesus Christ,
ⁱ with whom the presence of his spirit will al-
ways bee, vntill the end of the world.
Therefore iniurie is done vnto him,
if wee allow of any other Monarch, but
only him.

Answer.

E Ven as it hath pleased God of his di-
uine prouidence to ordain the sunne,
Moone, and elements, as Emperours o-

uer

the Golden-groue.

uer this inferiour world : so in like manner, hee working by such meanes and instruments, ^sconstituted Moses, Iosuah, ^sExo. 3.
and others, judges ouer his people, by Deut. 31.
whome as his instruments, hee brought to passe his sacred will, and deliuered the Israelites from Egypt, where they were enthralled. And although hee defendes vs with an outstretched arme, and hath illuminated vs with the light of his Gospel, yet notwithstanding, hee hath appointed Princes, as his vicegerents and instruments heere on earth, to see his word planted, heresies rooted out, and offenders by political lawes executed.

Monarchs therefore must bee obeyed, ^ras the ministers of God, to take vengeance on the wicked. ^sThere is no power but of God, and the powers that bee, are ordained of God. Wherefore, ^rLet no man speake euill of the ruler of the Common-wealth. Rom. 13. Ibid. Exod. 23

R

That

The third booke of

*That hereditarie succession is bet-
ter then Election.*

Chap. 4.

*Lipsius
lib. 2. Po-
liticorum.
cap. 4.*

Many affect the place of a monarch, not to any good end (they being not good themselues) whome neuerthelesse the custome or lawe of Nations hath restrained by a double bridle of election and succession. The latter is that, when maiestie commeth of descent, and one Prince is borne of another. The other, when as birth-right being set aside, they are chosen by consent of voyces.

*Tacitus
lib. 2.
Histor.*

Succession without doubt is the better, as by reasons shall appeare. First, it is meete that the sonne possesse the Kingdome for the Fathers sake. Secondly, the sonne is brought vp to follow his fathers steps, especially in defending of religion. Thirdly, ^athe alteration of matters gives opportunitie to strange and great attempts. Fourthly, the sonne by nature from his father obtaineth a smacks

the Golden-groue.

smacke of policie, and beeing alwayes present with him, knoweth the state of the Kingdome better then any other. Fiftly, the successour is woont to administer iustice more constantly and sincerely. Whereas the elect Prince must in a maner fawne on his electours and newe subiects. Finally, *No authoritie Curtius can prosper or endure, which is purchased lib. 4. by canuasing and flatteries, & there is lesse hister.* danger in the acceptation of a Prince, then in the election.

The dutie of a Prince.

Chap. 5.

There are fourche cheefe qualities necessarie for a Prince to maintaine his reputation. The first is clemencie, to forgiue trespasses. For as the Sunne, when it is highest in the Zodiake, moueth slowest: so the higher a Prince is soared to greatnessse, the more gratiouse and meeke hee ought to bee towardes his humble subiects. The second, to imprint the lawes and ordinances of God in his minde, and to leuell all his actions to the glorie of the

R 2 king

The third booke of

king of kings : as well for the health of his owne soule, which hee ought to hold dearer then his whole kingdome, yea, then all the world : as for good ensample and imitation vnto his subiects. The third is liberalitie, to succour poore scholers and souldiours ; for as there is nothing more common then the sunne, that communicateth his light to all the celestiall bodies, and chiefly to the Moone, so a prince ought to impart part of his reuenewes to the distressed, and especially aboue the rest, to students & Souldiours. The fourth, to haue courage and vertue to tolerate abuses. For

* Boetius
lib. 3 de
consola-
tion. phi-
losoph.
metr. 5.

* Although his power and authoritie extend so farre, that the countrie of India quaketh at his commandement : & although the farthest Island in the sea doth serue and obey him : yet if hee cannot bridle his owne affections, his power is not worthie to be esteemed.

Of the name of Emperour. Chap. 6.

This name Emperour the Romanes first inuented, not for their Kings,
but

the Golden-groue.

but for their warlike Generalles. Ser-
ranus, Camillus, Fabius Maximus, and
Scipio the African, as long as they go-
uerned the Romane hosts, were entitu-
led Emperours. But when they fini-
shed their warres, they were called by
their owne proper names. Afterward,
when Antonie was discomfited by Au-
gustus Cæsar, it chanced that the com-
mon-wealth came altogether into his
hands. Whercupon the Romanes desi-
red that hee would not assume vnto
himselfe the name of King, because it
was odious vnto the, but that he would
vse another title, vnder which they
would bee his loyall and obedient sub-
iects. Then Augustus being at that time
Generall, and therefore named Empe-
rour, chose this title, to doe the Ro-
manes pleasure. So that Augustus Cæ-
sar was the first, that called himselfe by
the name of Emperour. The cause why
they hated the name of King, was by
reaslon that their forefathers in aunc-
ent times, hauing deposed their King
Tarquin for his tyrannies and rapes, had
forbidden by an edict and solemne
oathe, the name of King euer after to be

The third booke of

vsed among them. Augustus beeing dead, Tiberius succeeded him in the Empire of Rome; then Caligula, Claudiuſ, Nero, and foure and thirtie more, before the Empire was by Constantine the great, in the yeere of our Lord 3 I O. transferred to Constantinople, where it continued vntill the yeere of our Lord ſeven hundred nine tie and four. At which time the Empire was parted into the East and West, which lasted in that ſort, vntill the yeere of our Lord a thouſand, foure hundred, fiftie and three, Constantinople to the great diſparagement of all Christian Princes, was taken by the great Turke, called Mahomet the ſecond. Neuertheleſſe, the Empire of the West, or rather of Germanie, ſince that time hath as yet remained with the house of Austria, Rodolph the ſecond now raigning.

Of

the Golden-groue.

Of the name of King.

Chap.7.

TOuching the title of King, it is to be noted, that according to the diuersitie of Nations, so did they diuersly nominate their Princes: to wit, among the Egyptians they named them Pharaoes: among the Persians, Arsacides: among the Bythinians, Ptolomeyes: among the Latines, Silui: among the Sicilians, Tyraunts: among the Argues, Kings: among the Sarazens, Amiraes: and nowe of late among the Persians, Soldanes. In the beginning of the world all Princes were termed Tyrants: but when people beganne to perceiue, how great difference was betwixt the one and the other, ^s they agreed among them-
selues, to call the good Princes Kings, and the wicked Tyrants. Whereby wee see, ^{lib.de Repub.} that this title of King is authorized only vnto iust Princes, and that doe well deserue to be so named.

In this Realme of England, there hath not at any time beeene vsed any other generall authoritie, but onely the moit royall and kingly maiestie.

The third booke of

Smith. lib. 1. de
Anglicā. cap. 9.

i Neither bath any King of this Realme,
taken any inuestiture at the bandes of the
Emperour of Rome, or of any other forraine
prince, but helde his kingdome of Godre
himselfe, and by his sword, his people and
crownē, acknowledging no Prince in earth
his superiour, and so it is kept and holden at
this day.

Of a Gynecracie, or Womans raigne. Chap. 8.

WOMEN by gouerning haue got no
lesse renowne then men, as is euen-
dent by learned Histories. For which
cause * *The Divine Philosopher* found
great fault with his countrymē the Græ-
legumlat. cians, because their Noblewomen were
not instructed in matters of state & po-
licie. Likewise Iustinian the Emperour
Armen. was highly displeased with the Arme-
nians, * For that most barbarously they
in Nouel. prohibited women from enjoying herita-
ges, and bearing rule, as though (quoth
4. §. ne- hec,) women were base and dishonoured,
que illo de and not created of God. n In the right
cater. of

the Golden-groue.

of succession the sisters sonne is equall to the brothers sonne. Whereby is vnderstood, that women are licensed to gouerne, as well as men.

Morcouer, there be two forcible reasons, that conclude women to be most apt for Seignories. First, * there is neither Jew, nor Gracian: there is neither bond nor free: there is neither male, nor female, for they are all one in Christ Iesus. The minds, and actions of men and women do depēd of the soule, in the which there is no distinction of sexe, whereby the soule of a man should bee called male, and the soule of a woman female. The sexe rather is the instrument or meanes of generation; and the soule ingendreth not a soule, but is alway permanent and the very same. Seeing therefore that a womans soule is perfect, why should she be debarred by any statute or salique law from raigning? * The body is but lumen-li. I. Poppish, and a vassall to the soule, and for that respect not to be respected. Secondly, * ver-Senec. in tue excludeth none, but receyveth all, regar-ding neither substance nor sexe. What should I rippe vp the examples of sun-dry nations, * which preferred women before

Galat. 3
Aristot.
lit. ca. 3.
Epistol.
Lipsius
lit. cap. 3.

The third booke of

*Tacitus forethemselves. And for that cause they
li. de mo- did neyther reiect their counsels, nor set
rib. Ger- light by their answeres. Semiramis after
manor.*

the death of her husband Ninus, fearing lest the late conquered Aethiopians would revolt and rebell from her Sonne yet young of yeeres and ignorant of rule ; tooke vpon her the principality, and for the time of his nonage, ordered the kingdome so princely, that shee passed in feates of armes, in triumphs, conquests, and wealth, all her predecessors. Nicocris defended her Empire against the Medes, (who then sought the Monarchy of the world) and wrought such a miracle in the great riuer of Euphrates, as all men were astonished at it ; for shee made it contrary to mens expectation to leauue the ancient course, & so to follow her deuice to and fro, to serue the citie most commodiously : insomuch that she did not onely surpass all men in wit, but ouercame the elements with power. Isis after the decease of her husband Osyris raigned ouer Egypt, and tooke care for so much prouision for the common wealth, that shee was after her death worshipped as

the Golden-groue.

a Goddesse. Debora iudged Israel : Iu-
dith the Bethulians : Lauinia after the
death of Eneas gouerned Italy : Dido
Carthage: Olympias Pirrhos his daugh-
ter ruled ouer Epire : Aranea was queen
of Scythia : Cleopatra of Egypt. Hele-
na after the death of Leo the Emperour
raigned in Constantinople ouer all Asia
as Empresse. Ioanna was quene of Na-
varre, & marrying with Philip Pulcher
the French king, made him king of Na-
varre in the yeere of our Lord 1243.
Margaret ruled ouer Flaunders in the
yeere of our Lord 1247. And another
Princesse of that name þ only daughter
of Valdemare the 3. king of Dēmark &
Norway gouerned those kingdoms after
her fathers death; & in the yeere of our
Lord 1389. she tooke Albert the king of
Swethland captiue, & kept him in prison
7.yeeres. Ioanna was quene of Naples
in the yeer 1415. Leonora Dutchesse of
Aquitaine was maried to Henry Duke
of Gaunt, and in despight of the French
K. brought him Aquitaine & Poiteaux
in the yeere 1552. Queene Mary raig-
ned here in Englād in the yeere 1553.
What should I write of Elizabeth our
gratiouse

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gratiouse Queene, that now is ? which by
her Diuine wisedome brought three ad-
mirable things to passe. First, her Ma-
iesty reformed religion, that by the Ro-
mish Antichrist was in her sisters time
bespotted. Secondly, shee maintayned
her countrey in peace, whē all her neigh-
bour Princes were in an vprore. Third-
ly, shee triumphed ouer all her foes, both
domesticall and hostile, traiterous and
outlandish. If a man respect her lea-
ning, it is miraculous, for shee can dis-
course of matters of state with the best
Philosopher; shee vnderstandeth sundry
kinds of languages, and aunswereth for-
reine Ambassadours in their forreine
tongues. If a man talke of the admini-
stration of iustice, all the nations vnder
the heauens cannot shew her peere. In
summe, her Princely breast is the recei-
uer, or rather the storehouse of all the
vertues, aswell morall as intellectuall.
For which causes England hath iust oc-
cation to reioyce, and to vaunt of such
a gratiouse mother. To whom the Mo-
narch of Monarchs long continueth her
highnesse, and strengthen her (as he hath
done hitherto) to his perpetuall glory,
confusion

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confusion of all her enemies, and to our
everlasting comfort.

Of Tyrants. Chap. 9.

Sir Thomas Smith termeth him ^a Ty- ^a Lib. I.
raunt, that by force commeth to the Mo- de Repu.
narchy against the will of the people, brea- Anglic.
kesh lawes already made at his pleasure, and cap. 7.
maketh other without the advise and con-
sent of the people, and regardeth not the
wealth of his commons, but the aduaunce-
mēt of himself, his faction, & kindred. Also,
there be two sorts of Tyrants. ^b The one ^b Bartol.
in title, the other in exercise. He is in title ^a in tract.
Tyrant, that without any lawfull title vsur- de tyrān.
peth the government. In exercise, he that
bath good title to the principality, and com-
meth in with the good will of the people, but
doth not rule wel and orderly, as he shoulde.
And so not onely they, which behauē
themselues wickedly towards their sub-
iects, are called Tyrants, as Edward the
second of this realme in the yeere of our
Lord 1319. and Alphonsus of Naples,
that lawfully came to the crowne in the
yeere 1489. but also they are named
tyrants, which albeit they behauē them-
selues

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selues well, yet they are to be called tyraunts, in that they had no title to the principality; as Sveno the King of Denmark, that vsurped this realme of England in the yeere 1017. and Pope Clement the eight, that now is, who about two yeeres ago seyed on the Duke-dome of Ferraria onely by pretence of a gift, which Constantine time out of mind bequeathed to the papacy. Furthermore, there be sixe tokenes to know a tyrant. The first, if hee sends abroad pickthanks, talebearers, and espies to hearken what men speake of him, as Tiberius the Emperour was woont to do.

*Tacit.in
vita A-
gricola.* The second, if he abolisheth the study of learning, and burneth the monuments of most worthy wittes in the market place, and in the assembly of the people, least his subiects should attaine to the knowlege of wisedome. As Alaricus king of the Gothes did in Italy, in the yeere 313. and the great Turke in his Empire. The third, if hee maintaine schismes, diuisions, and factions in his kingdome, for feare that men should pric into his doings. As the Popes haue done alway from time to time: and of late daies the

Queene

the Golden-groue.

Queene mother in Fraunce. The fourth, if hee trust straungers more then his owne naturall subiects; and continually goeth garded with a strong company: As Vortiger sometime king of this Realme did, when he brought in Hengist and the Saxons, and gaue them the countreys of Kent and Essex to inhabit. The fift, if he without cause command his chieffest nobles to be cashiered & branded with ignominy, or to be imprisoned and put to death, for feare lest they should waxe too popular and ouermighty. Such a one was Frauncis Sfortia Duke of Millain, that caused Alphonsus king of Naples villanously at a banquet to murther Earle James sonne to Nicholas Picinio (whome he had sent Ambassador to the sayd Alphonsus) for no other cause, then for that hee feared his might, & because the Braciues in Italy, & some of his subiects highly esteemed him. The sixt token to know a tyrant, is, if he do away learned and wise men for no other intent, then that fearing they should reprove him, & write against his depraved & vngodly life. As Domitius Nero, that conmaunded Seneca the

Philo-

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Philosopher, and the Poet Lucan to be
slaine; and Domitian, that banished the
^{*In Com-} Poet Iuuenal for the same cause. But of
ment in
Satyr. 3.
Pers.

*Whether it be lawfull for subiects to rise
against their Prince being a ty-
raunt or an heretique?*

Chap. 10.

E Ven as the Prince ought to remoue
the causes of mislike, which his sub-
iects haue conceiued against him, and to
extinguish the flame, that being nour-
ished in one seuerall house would breake
into the next, and at last into the whole
towne: so in like maner subiects ought
to please their soueraigne, and to tolerat
all rigour, yea, and to lay downe their
neckes vpon the block, rather then to
cōspire against his power, which he hath
from God. It may be, that he is raised as
another Nabuchodonozor of the Lord
for a scourge to punish the transgressiōs
^{*Plantus} and enormities of the inhabitants. * The
dishonourable things, which a Prince doth,
ought to be accounted honourable. Men
must patiently (for they can do no other-
wise)

the Golden-groue.

wise) beare with an vnreasonable deare
yeare, with vnseasonable stormes, and
with many blemishes and imperfections
of nature. Therefore they ought to en-
dure with as constant courages the he-
resies and tyrannies of their soueraigne.
But, thou wilt say, subiectes must obey
only iust and vpright Princes. To which
Ianswere, that ^a parents are bound to their ^b Ephes.6
children with reciprocall and mutuall du- & Coloss.
ties. Yet, if parents depart from their ^c 3.
duty, and prouoke their children to des-
peration: ^d it becommeth not children to ^e Ibidem.
be lesse obedient to their parents. ^f But they ^g Calu. li.
are subiect both to evill parens, and to such, ^h 4. Instit.
ⁱ ad do not their duty. Further, if seruants ^j cap.20.
must be obedient to their masters, al-
wel curteuos as curst, much more ought ^k 2. part.
subiects to obey not onely their gentle, ^l Decret.
but also their cruell Princes. ^m cap.3. §.
4.

This Didacus Couarruiias an excel-
lent Lawier confirmeth, saying: * If a ⁿ Soto ls.
Prince, (whether by succession or election ^o 5. de ius-
ticia was made, it skilleth not) dash exceed ^p stitia &
the limits of law and reason, he cannot bee mre. q. 1.
deposed, nor put to death by any subiect; artic. 3.
Yea, * it is hereticall to hold that paradoxe. * Dan.2.
For * God is he, which chaungeth the times & 4.

S

and

The third booke of

and seasons : he taketh away kings, and setteth vp Kings : to the intent, that living men might know, that the most high hath power ouer the kingdome of men, and giveth it to whome soever hee will, and appointeth ouer it the most abiect among men. Hence is it, that we seldom heare of rebels, that euer prospered, but in the end they were bewrayed and brought to confusion. In the time of Henry the fourth there rebelled at one time against him the Duke of Exceter, with the Dukes of Gloucester, Surrey, Aumarle, & Salisburie: and at another time the Earle of Worcester, the Archbishop of Yorke, & Héry Hotspur sonne to the Earle of Northumberland; all which were either slaine or beheaded. To come neerer the state of this question, we find, that Leonagildus an auncient king of the Gothes in Spaine, both a tyrant and an Arrian in the yere of our Lord 568. pursued the true Christians, and exiled his own sonne, because he was of the true religion. Whereupon this young Prince being moued at the persecution of the Christians in his countrey, did twise raise armes against his Lord and Father. At the first

he

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he was taken captiue and banished; at the seconde he was put to death on Easter day. By which example wee may note the effects of Gods iudgements, and rebuke the rashnesse of this Prince, that rebelled against his soueraigne.

Wherfore, O yee that be subiect to cruell Princes, refraine your fury, learne to obey, & beware lest the same chance vnto you, which is faigned to haue chanced vnto the frogs, who being importunat on Iupiter to haue a king, a beame was giuen them: the first fall whereof did somewhat affright them, but when they saw it stil lie in the streame, they insulted theron with great disdain, & praied for a king of a quicker spirit: thē was sent vnto them a stork, which tyrānized & daily devoured them. In a word, rebels in taking care to auoid one calamity, do entāgle themselues in a whole peck of troubles, as by this fable of þ frogs is euident. And oftentimes it hapneth that the remedy is more dangerous then the malady it selfe; for of one tyraunt they make three Hydræs, or els in seeking to shun tyranny, they reduce their gouernment to a troublesome Deinocracy.

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Of an Aristocracy. Chap. II.

The rule of a certain and prescribed number of noblemen & Gentleme respecting the benefite of the common wealth, is termed an Aristocracy: & if any ambitiously preferre their priuat commodity before the publick good, and by cōspiracies dispose of all matters appertaining to the cōmonwealth, as it please thē, it is named an Oligarchy. For as iro is consumed in time by rust, although it auoideth al incōueniēces; so some peculiār damage or other sticketh to euery commonwealth according to the nature Aristocr. therof; as for exāple, this * Oligarchy en-lib. 4. Pov damageth an Aristocracy; Tyrāny is opposite liticor. to a Monarchy, & sedition to a Democracy. That Aristocracy is best allowed, where the gouernment is allotted to a few noble & vertuous men, which bestow most in common seruices, and make lawes for the rest, directing their cogitations to no other scope, then the publick good of their countrey. The citizens of Venice do deliuер the discussing of their mat ters, aswell ordinary, as of importance, to the Senate, which are very fewe in number,

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number, as not ignorant, how few being made priuy of their matters, they should bee the more prudely managed. Neuerthelesse this kind of commonwealth being compared with a monarchy, will be found imperfect & farre inferiour. True it is, that siluer and tinne are good, but yet imperfect metals in comparisone of gold, wherein the souerainety and perfection of all metals consist. In like manner an Aristocracy well tempered may be good, but seldom it so falleth out. This Realme of England, when it was diuided into prouinces, as Mercia, Nor-thūberlād, & others, & ruled by the nobles, was soone surprized by the Danes: whereas if it had continued countied, they durst neuer aduenture to set foot in any one place of this realme. Briefly, an Aristocracy disagreeth with the law of nations, which all men held in great estimation, for ^a all nations had kingdomes distinct, and Kings appointed for them. The genere Israelites required a king of the Prophet Samuel: for, said they, ^b wee will be stitia, & like all other nations, and our King shal judge us, and go ou before us, and fight our bat-^b I.Sam. tels.

8.

S 3

Obie-

The third booke of Obiection.

Mediocrity in al things is praise-wor-
thy, & extremes dispraised : an Aristoc-
racy is the mediocrity between a Mo-
narchy & a Democracy : therefore it is
best.

Answere.

The mediocrity betweene a Monar-
chy & a Democracy is perfect & praise-
worthy, if it could be equally diuided,
& thereby the vertue drawne out; which
is in a maner impossible.

Of a Democracy, Chap. I2.

A Democracy of all regiments is the
very worst, as being a market where
all things are sold, & fashioned by owles,
whose sight the night lighteneneth, & the
day makes dim. What is more preposte-
rous, then to see the multitude (a mōster
of many heads) void of discretion, deli-
berating and determining on wise mens
deeds, yea , & now & then on their liues?
are not they still shuffling the cardes and
desirous of new cōmotions? are not they
wauering & corrupt? wretched, I say, &
miserable is that commonewealth, which
wāts a head, & where the people raigne,

* Persius * Sooner will a foole be brought to play vpon
Satyr. 5. harpe, then she vndiscreet multitude bee
made

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made fit for magistracies. No man is so foolish, that having need of physicians wise & experienced, he will put his body into the hands of rude and raw Empiriques.

Likewise^a as of a iudge incapable & vndis^a a Guicci-
creet cā be no expectatio of righteous iudge- ard.lib.2
mēts: so in a popular state full of confusion & hist.
vanity, there is no hope, but at aduenture of
deliberatio, & resolution wise or reasonable.
Which caused Anacharsis the Philosopher, when hee saw the Areopagites
propoūding causes, & the people resol-
uing thē, to say, that wise men among the
the Athenians moued matters, & fooles
determined thē. How great troubles did
the Florētines sustain by this sort of go-
uernment, vntil of late it was reduced by
the Mediceis into a monarchy? In fine, þ
multitude cōpoūded of many & diuers
spirits, of maners, & customes, can neuer
distinguish between good & bad co sel,
by reaso that ^b whatsoeuer is moderat, they ^b Thucid.
esteeme a kind of slouthfull cowardize, and lib. 3.
whatsoeuer is circūspectly forewarned, that hist.
they hold to be curiosit. But whatsoeuer
is rash & hasty, that is thought by them
to be couragioully deliberated.

The Democracy of the Switzers hath Obiectio

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continued without troubles two hūdred
yeeres and vpwards : therefore a Demo-
cracy well constituted may endure as
long as an Aristocracy or Monarchy.

Answere.

Of the continuance of the Switzers
popular gouernment, I find two causes.
The first, they haue slaine all their no-
blemen, and they mistrust not one ano-
ther. The second, the most factious and
seditious of them are commonly abroad
as mercenary souldiers vnder the Frēch
king and other potentates, and the rest
at home more tractable regard not how
the world goeth,

The seconde Plant.

The members of a Commonwealth.

Chapt. I 3.

All the people, which be in euery
royall commonwealth, are gene-
rally either Gentlemen or of the
commonaltie. Of Gentlemen
there be three degrees. Vnder the first
and chiefest is the Prince comprehen-
ded. Vnder the second, Dukes, Mar-
quesses,

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quesses, Earles, Vicounts, Barons, and Knights of honour. Vnder the third and last are contained Knights, Graduates of law, Esquires, Masters of Arts, Captaines, and they that beare the countenance and port of Gentlemen. Whereto also might bee added a fourth degree of Gentlemen, whome wee name Gentlemen of the first head : I meane them, to whome Heraldes for money doe Smith. li. give armes, newly made and invented, the I. de Re-title whereof shall pretend to haue beeene pub. An-soundby the sayde Heraldes, in perusing glic. cap. and viewing of olde Registers, where his an- 20. cestors in times past had beeene recorded to beare the same. The Commonaltie like-wise is diuided into Citizens, Artificers, Marchants, and Yeomen.

Of Noblemen.

Chap. I4.

IF wee call to remembrance all things that wee haue seene, wee shal finde every one thing in particular to excel the rest of the same kind, in some perfection or other. Let vs looke vp into the Zodiakc, and there wee shall see the sunne

to

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to surpass the minour starres. Among metals, gold, siluer, and brasie are best. Among stones, the marble, iuorie, and loadstone. Among pretious stones, the Diamond, the Sinaragde, and Saphire. Among trees, the Pine, the Juniper, the apple-tree. And so among liuing things, some excede others. What maruaile therefore is it, if among men, the verie same order bee obserued? In the buying or selling of a horse, wee glorie & boast of his sire: and shall wee not respect, of what stocke and parentage a man is descended? *Euery man, I confesse, commeth of Noble seede,* that is to say, from God; but afterwards he becommeth degenerate and ignoble, by forsaking God his beginning, and by leaning vnto wicked vices. For which caule there was a law in Royme termed *Prosapia*, that is, the law of discēt, by the which it was ordained, that whē cōtentio did arise in the senat house, for the Cōsulship, that they which descēded from the Torquatiens, Decians, and Fabricians, should obtaine the place before others.

Boetius lib. 3. de Consolatione Phisicis Joseph. metr. 6.

Concerning Noblemen's priuiledges, they be many, wherof we wil at this present

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sent recite onely 5. First, a Nobleman
cannot be chalēged to the combat or lists,
by any inferior man. Secondly, a Noble-
man is sooner preferred to beare office in
the Cōmon-wealthe, to sit in commissiō,
& to be an arbitrator betwixt partie and
partie. Thirdly, by the ciuil law, the te-
stimonies of Noblemen are sooner ap-
prooved. And whereas inferior gentle-
men must personally appeare in criminall
causes, it is lawfull for Noblemen to bee
absent, so that they substitute an attur-
ney or proctor for them. Fourthly, a No-
bleman hauing cōmited an hainous of-
fence, as murther or treason, is iudged by
his peers & equals : that is, *The yeomās* Smith. li.
rie doth not go vpū him, but an enquest of the 2. de Re-
L of the Parliamēt, & they give their voices, public.
not one for al, but each severally, as they doe *Anglic.*
in parliamēt, beginning at the yongest L. and cap. 27.
for iudge, one L. sitteth, who is high steward of
England for that day. And this punishmēt
is beheading: but if an inferior Gent, of-
fend in this sort, then at the next sessions
he hath twelue Godfathers on his life,
and is condemned to bee hanged.
Fiftly, Noblemen and their wiues are
licensed to weare clothes of geld, but
Knights

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Knights & Esquires are forbiddē them,

To hasten to an end , this honour
of auncestrie as it doth adorne Noble-
men, so doth it greatly disgrace them
if they liue not vertuouly. For thereby
they eclipse their genealogie , and be-
come themselues vtterly vnowne. In
consideration of which abuse, a notable
law was enacted among the Rhodians,
to wit, *That those sonnes , which followed
not their fathers vertues, but liued wicked-
ly, should be disinherited, & their reuenewes
giuen to the most vertuous of that race, not
admitting any vicious heyre whatsoeuer.*

The properties of a Gentleman.

Chap.I 5.

THe meanes to discerne a Gentle-
man bee these. First, hee must bee
affable and courteous in speech and be-
haviour. Secondly, hee must haue an
aduenturous heart to fight, and that but
for verie iust quarrels. Thirdly, hee must
bee endued with mercie to forgiue the
trespasses of his friendes and seruants.
Fourthly, hee must stretch his purse to
giue liberally vnto souldiours, and vnto
them

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them that haue neede : for a niggard is not worthie to bee called a Gentleman. These bee the properties of a Gentleman, which whosocuer lacketh , deserueth but the title of a clowne , or of a countrie boore. In breefe, it fareth with Gentlemen, as it doth with wine : which ought to haue foure good qualities, namely, it must not taste of the Caske: next, it must sauour of a good soyle. Thirdly , it must have a good colour. Last of all, it must sauour of the goodnes of the grape , and not bee sophistically mingled with water and such like.

*That Gentlemen must not greatly respect
what the common people speake of
them. Chap. 16.*

THE commoⁿ people groûd their ac-
tions vpō fallible expectations: they
are stout when perils bee farre off , and
very irresolute when they approach.
Who therefore is so brainefieke , as to
believe their assertions? What else is
glorie , then a windie gale, neuer com-
ming

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ming from the heart, but onely from the
Boetius li. lungs: ⁿ They that bee praysed vnworthis-
3. *de Cō-* ly, ought to bee ashamed of their praise. *Ad-*
sol. Philo. mit they bee iustly praited, what thing
prof. 6. more hath it augmented to the con-
science of a wise man, that measureth not
his good, by the rumour of the common
people, but by the trueth of the con-
science? For which cause the Romaines
buile two temples ioyning together; the
one being dedicated to vertue, & the o-
ther to honour: but yet in such sort, that
no man could enter into that of honour,
except first hee passed through the tem-
Ari. li. 4. ple of vertue. ⁿ Honor (as the Philosopher
Ethicor. sayth) is a reuerence given to another, for a
testimonic of his vertue. In somuch as ho-
nor is not attributed to vertue by digni-
tie, but rather it is attributed to dignity,
by vertue of them that vse the dignitie.

Persius
Satyr. I. Howbeit notwithstanding, ^c I haue not
such horny heart-strings, that I would not al-
lhaue me to be praysed; but my meaning is,
that Gentlemen shold obserue a meane and
a limitation in their common applauses, and
Cicero. li. fine soothings. For ^s to bee altogether care-
I. Offic. less (as Stoykes & Cynicks would haue
euerie one to be) what men think of she, is

the Golden-groue.

not onely a marke of arrogancy, but also a token of a loose life. Wherefore gentlemen must endeuour by al meanes, & without vain-glory, to keep a good name, especisally among their neighbors, & to beare themselues such men indeede, as they would haue al men account thē. Whereto accordeth that saying of the Poet:

*Thou shalt live well, if thou takest care to Horati.
be such a one, as thou hearest how the people i. Epist.
testifie of thee abroad.*

17.

Of Knights of honour, Chap. 17.

Those I call knights of honour, who, here in England, are named Knights of the Garter, and in France, Knights of the order of saint Michael. The original of the honorable order of the Garter, was first inuented after this maner. Whe K. Edward the third had, by the means of Edward the blacke Prince his sonne, taken captiues King Iohn of France, and King Dauid of Scotland, and had put them both in ward at London, and also had expelled King Henrie the bastard of Spaine, restoring the Kingdome to Peter the lawfull King, then he,

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he, to honor and grace his victories, devised an honourable fellowship, and made choyse of the most famous persons for vertue, and honoured them with this order, giuing thē a garter adorned with gold and pretious stones, together with a buckle of gold, to weare onely on the Smith.li. left legge. * Of which order bee and his I.de Re- successors, Kings and Queenes of England public. should be soueraine, and the rest, by cer- Anglie. taine lawes among themselves, should cap.I 8. bee taken as brethren and fellowes in that order, to the number of sixe and twen- sic. And this breefely touching the inuention and authour of the honourable order of Knights here in England. Now I will addresse my pen to write of the honourable order in France.

King Lewes the eleuenth of France, after he had made peace with his peeres, whom in the beginning of his raigne, he had excluded from his presence, inuen- ted at Amboise, in the yeere of our Lord 1469. a societie of honour, consisting of sixe and thirtie Noblemen, and named Saint Michael Patron of them (euern as the English knights had deuoted them- selues to the tuition of Saint George) giuing

the Golden-groue.

giving to each of them a golden chaine, of the value of two hundred pound, which they were bound to weare daily, & not to bestow, sell, or gage the same as long as they liued; & if any one of them chanced to die, forthwith there was an election to dubbe another in his roome, not by voyces, but by little scrowles turned together in the forme of balles, the which they did cast into a bason, and the Lord Chauncelour was to reckon them. Then he, that had most balles on his side was admitted to the societie, the King speaking these words : *The honorable societie do accept of thee as their brother, and in regard of their good wyl to thee-wards, do bestow this golden chaine on thee: God grāt thou maist long weare it.* When the King had spoken these words, hee gaue him a kisse on the right cheek. This is the custome of dubbing knights of the order of Saint Michael.

Also, there be other orders of knights in Christendome, as, the knights of the golden Fleece, knights of the Bathe, knights of the patent devised by þ Pope, and knights of the Rhodes. But because the rehearsall of them are not much ap-

T pertai-

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pertaining to our purpose, I cease to
create further of them.

Of Citizens. Chap. I 8.

Ari.li. I.
Politick.
cap. 2.

Cicero in
Oratio.
pro Sestio.
& Plato
li. 6. de
legib.

HE that first inuented a citie, was the
cause of much good. The which praise
some attribute vnto eloquent men,
Some to Saturne. And others to Orphe-
us and Amphion. For in the beginning
of the world, people liued barbarouly
like vnto bruit beasts: and the nature of
man was such, that they not hauing ey-
ther the law naturall or ciuill prescribed,
rogued vp and downe dispersed in the
world, & possessed nothing, except that,
which by force they tooke away from o-
thers, 'til there arose some notable men both
in wisdome and valour, who knowing, howe
it was to instruct man, assembled all of them
into one place, ordamed a Citie, and enuiro-
ned them round about with walles.

Further, Citizens in generall are they
that liue vnder the same lawes and soues
raigne magistrates. But Citizens parti-
cularly are they, that are free-men, & do
dwel in Cities and boroughs, or corpo-
rated townes. Generally, in the shire
they

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they be of no account, saue onely in the Parliament to make lawes. * The auncient Cities appoynted foure, and each borough two, (whome we call Burgesses of the Parliament) to haue voyces in it, and to giue their consent and dissent in the name of the Citie or borough, for which they be appoynted.

Smith.
de Repub
Anglic.

Whether outlandish men ought to bee admittēd into a Citie. Chap. I 9.

It is commonly scene, that sedition often chanceth there, where the inhabitants be Polit.ca. ne all native borne. This Lycurgus the 3. Lawgiuer of the Lacedemonians rightly noting, ^r instituted, that no stranger should be admitted into his Common-wealth, but at a nusli. 10 prefixed time. His reason was, because lection. seldom it is scene, that the homeborne antiquar. Citizens, and the outlandish doe agree cap. 5. together. In the yere of our Lord 1382. the Londoners made an insurrection, and slew all the Lewes that inhabited amongt them. The Neapolitanes and Sicilians, in the yeere of our Lord 1168. rose against William their king, because

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hee gave certaine offices to Frenchmen, and killed them all in one night. The Citizens of Geneua repining at strangers, which resorted and dwelled among them, conspired together in the yeere 1556. to expell them; and ^a if Calmin had not thrust himselfe betweene the naked swords to appease the tumult, doubleesse there would haue beene a great slaughter. There is at this present day, a religious law in China and Cathaya, forbidding on paine of death, the accesse of strangers into the country. What shall I say of the constitutions of Princes, whereby strangers were vterly extruded and excluded from bearing offices in the Common-wealth? ^{Artadius and Honori-}
^{us Empereurs of Rome decreed, that no man}
^{out of the parish, where a benefice fel roide,}
^{should be admitted minister.} Likewise,
^{* Pope Innocent the third was moone to say,}
^{that kee could not with a safe conscience}
^{preferre any strangers to bee officers in the}
^{kingdome of Hungarie.} King Charles the
seuenth of France in the yeere of our
Lord 1431. proclaimed, that no alien or
stranger shuld be presented to any ec-
clesiaſticallyall liuing in his realme.

Beza in
Caluin.
vita.

L. in Ec-
clesiis. II
de Epis.
cleri-
cis C. sta-
tuerunt.
Cap. bo-
nae. 4. §.
intel-
leximus,
de postu-
lation.
prelat.

For

the Golden - groue.

For which respects, Princes must haue great regard touching the admission of strangers, and especially to their number. For if they exceede the natvie inhabitanes in number and strength, then through confidence in their own might, they will presently inuade and overthrow their too too kind fosterers.

Of Marchants.

Chap. 20.

Forasmuch as there bee three sorts of Citizens : the first of Gentlemen, who are wont now and then for pleasure to dwell in Cities : the second, of Marchants : and the third of manuaries and Artificers : it is expedient, that I having alreadie declared the properties of Gentlemen, shoule now consequently discourse somewhat of Marchants: and then of Artificers. By Marchants necessaries are transported frō strange countries, and from hence other superfluous things are conueyed to other places, where they traffick so commodiously, that the whole Commonwealth is bettered by them, Euerie countrie hath a se-

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uerall grace naturally giuen vnto it; as, Moscouie is plentifull of hony, waxe, Martin-skinnes, and good hides. The country of Molucca yeeldes cloues, sinnenamon, and pepper. In the East Indiaes grow the best olives. Damascus aboundeth with prunes, reysins, pomegrates, and quinces. From Fraunce we fetch our wines. From Francoford wee haue bookes brought vnto vs. So that whosoeuer considereth the generall common-wealth of all the world, hee shall perceiue, that it cannot continue long in perfection, without traffique and diversities.

Of Artificers. Chap. 2 I.

Ari.li. I.
Politic.
cap. 7.

AMONGST occupations, those are most artificall, where fortune is least esteemed: those most vnseemely, whereby men do pollute their bodies: those most servile, wherein there is most vse of bodily strength: and those most vile, wherein vertue is least required. And again, the gaines of tallow-gatherers and vslurers are odious: and so are the trades of Butchers, Cooks, Fishmongers, and Huxters. Pedlers likewise & Chaundlers are accounted base, for

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for that they buy of Marchants, to the end, they may presently vtter the same away. In vttering of which, they cog and cousen the simple buyers: the which nothing is more impious or more hurtful to the conscience. These kind of men ^{haue} Smith.
no voyce in the common-wealth, and no account is made of them, but onely to be ruled, I. de Re.
and not to rule others. public.
Anglic.

Of Yeomen, and their oppression.

Chap. 22.

A Yeoman is hee that tilleth the ground, getteth his living by selling of corne in markets, and can dispend yeerely fortie shillings sterling. There is no life more pleasant then a yeomans life: for where shall a man haue better prouision to keep his winter with fire e-nough, then in the country? and where is there a more delightful dwelling, for goodly waters, gentle windes and shadowes, then in the country? This life was so highly regar-ded in ancient time, that eu'en Emperors and generals of war, haue not bin ashamed to exercise it. ^c Herehence descended Persius Remus, satyr. I.

Xenoph.
in econos
mic.

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Remus, and Q. Cincinnatus, who, as he was
earing his fourre acres of land, was by a pur-
seuant called to the City of Rome, & created
Dictator. Dioclesia left his Empire at Sa-
lona, and became a yeoman. Let a man
repaire at any time to a yeomans house,
and there he shal find all maner of victu-
als, meath, and all of his owne, without buy-
ing or laying money out of his purse.

*Horatius
Epod. 2.
& Cicer.
desenect.*

But now a dayes yeomanrie is decay-
ed, hospitalitie gone to wracke, and hus-
bandrie almost quite fallen. The reaon
is, because Landlords, not contented
with such reuenewes, as their predeces-
sours receiued, nor yet satisfied, that
they liue like swinish Epicures, quietly
at their ease, doing no good to the Com-
monwealth, * doe leaue no ground for
tillage, but doe enclose for pasture ma-
ny thousand acres of ground within one
hedge, the husbandmē are thrust out of
their own, or else by deceit, constrained
to sell all that they haue. And so either
by hook or by crook, they must needes
depart away poore seely soules, men,
women, & children. And not this extre-
mity onely do our wicked Ahabs shew,
but also with the losse of Naboths life
do

*Morus
lib. 1. V-
topi.*

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do they glut their ouergreedy minds. This is the cause, why corne in England is become dearer, then it was woont to bee; and yet notwithstanding all this, sheep & wool are nothing better cheap, but rather their price are much enhaunsed. Thus do our remorcelesse Puttocks lie lurking for the poore commons, to spoile them of their tenemēts, * but they shall not long enjoy them. And why? because they are oppressours of the poore, and not helpers, their bellies are never filled, therefore shall they soone perish in their covetousnesse.

Job 20.

The third Plant.

Of Counsell. Chap. 23.

Counsell is a sentence, which particularly is giuen by euery man for that purpose assembled. There be five rules to be noted in counsell. The first, to counsell wel, wherein is implied, that whatsoeuer is proposed, should be honest, lawfull, and profitable. The second, counsell must not be rash and headlong, but mature, deliberated, and

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and ripe, like vnto the barke of an old tree. Thirdly, to proceed according to examples touching things past, as, what shal chauce to the Israelites, because they haue worshipped the golde calf. Fourthly, to giue counsel cōcerning the present time, & of those things, which are cōprehended in the sences. So Christ said vnto

bMat. II the disciples of Iohn : ^a Go, and shew Iohn what things yee heare & see. The blind receive their sight, & the halfe do walke: the lepers are clenched, & the deafe heare: the dead are raised vp, & the poore receyue the Gos-pel. Fiftly, to foresee things to come, & to

bMat. 22 forewarne men of them; as, bhe, that shall offend, shall be bound hand and foote, and cast into utter darkenesse, where shall bee weeping and gnashing of teeth.

Of Counsellours. Chap. 24.

SEuen things are required in a counse-lour; First, the feare of God, for he is the only authour of al good counsels. Se-ondly, experience in matters of policy. Thirdly, learning & knowledge in the ^{*Cassiod.} lawes. For ^{ib. 8 E-} hardly will they bee infected ^{pistol. 13 purged.} with erronius vices, whome learning hath

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sellour must be naturally borne within
that state, where he gouerneth. Sixtly, he
must be secrete, lest he worke to himselfe
the occasion of his owne death; as the bi-
shop of Setto did: who because he reuealed
to the French king, that Cesar Bon-
gias his master brought with him a Bull
authentike & ratified from the Pope his
father, for a diuorceement to the French
king, which hee dissembled, was by the
said Duke eftsoone poisoned. Seuenth-
ly, a counsellour (if it be possible) ought
to be of noble parentage, for **Aristot.*
haue more nobility, haue more right in a co- li. 3. Po-
mōwealth, then the ignoble. And euery one *ht. ca. 8.*
esteemeth nobility in his countrey, as a
thing veryhonourable, seeing it is like-
ly, that the best parents should beget the
best children: and nobility is the vertue
of the stock and race.

Of Parliaments. Chap. 25.

PARLIAMENTS are right necessary in a
commonwealth, & without them the
whole estate is mortified and sencelesse.
For euен as a man cannot live without a
soule: so a commonwealth cannot live
without

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without Parliaments. By experience it
is found out, that they haue fau'd com-
monwealths frō ruine & decay. Greece
had never so long flourished, if the great
counsell of the Amphictions, first instit-
uted by Amphiction the sonne of Deu-
calion, had not bee ne holden twice a
yeare, in spring time and in Autumne
at Delphos in the temple of Apollo,
which was feared in the heart of all
Greece. The counsel of Nicene hindred
the proceedings of the Arrians, and cau-
sed the true religion to be planted. The
Parliamēts of Germany, where the Em-
perour and the seuen Electours meete,
haue preserued the state thercof from
the intrusions of the Turkes. So likewise
the Aggregation of the Genowayes,
the Iourney or Diet of the Switzers, the
great councell of the Venetian Gentle-
men, the Diuan of the Turks, the assem-
bly of the states of Polonia, the 7. coun-
cels of Spaine, to wit, the councell of
Spaine, of the low Countries, of the In-
quisition, of the Indians, of Italy, of the
order of saint Iohn, & of warre : the mee-
ting of the states of Fraunce, and the par-
liament of England consisting of the
Prince,

the Golden-groue.

Prince, Baronrie, and commonalty haue maintained their commonwealths more securely aswell from hostile as from domesticall enemies.

To hold a Parliament, is, when the Prince communicateth his affaires of importance with his subiects, demaundeth subsidies of them, taketh their aduice, heareth their molestations, & prouideth for them reasonably. * *The Judges & Smith.* in our Parliament of Englād are the Prince, lib. 2. de the Lords spirituall and temporall, and the Republ. commons represented by the Knights and Anglie. Burgeses of euery shire and Borough towne. cap. 2. The officers are the speakers, the clarks, and the committies. The authour of this Parliament was king Henry the third, induced therunto (as I suppose) by his Barons, who rebelling against him, made England tributary to Pādolph the legat in the Popes name. And doubtlesse the calling and holding of it is the chiefest meanes of all our welfares. For in times past it appeased ciuill warres, it delivered the whole realme from the incursions of torraint enemies, and maintained continuall warres abroad with the Scots and Frenchmen. In a word, this holding

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holding of parliament is the anchor of
our whole comonwealth, wherby it is set
sure and stayed, as a ship in the water.

Of Judgements. Chap. 26.

Judgement is that, which is decreed by
the Judge, not altogether dissenting
frō the tenor of the law. Of judgements
some be called ciuill, some criminall : but
because our Civilians haue largely trea-
ted of them, I will proceed to another
diuision, which makes most for our poli-
tique instruction. Judgements againe
are either priuat or publique : Ordinary
or extraordinary : Priuat iudgements con-
cerne testaments, successions, mariages,
contracts, wardships, gardianships, bon-
dages, & prescriptions. Publique iudge-
ments are of grieuous offences against
God and man : as, high treason, petic
treason, murthers, rapes, felonies, riot,
bribes, forgeries, and insurrections. Or-
* Cuiaci-
us in Pa-
ratit. ff.
do extra-
ord. cri-
minib.

ordinary judgements are those, which are
executed by the Judge, according to the
prescription of the law. * Extraordinary
are called when the Judge departing some-
what frō the rigour of the law, iudgeth more
mercifully according to his owne conscience.

The

the Golden-groue.

The cōmon & vsuall forme of iudgement, that is exercised here in England is by the great assise, or by a quest of 12. men necessarily of that shire, where the defendant dwelleth. These mē the sherife warneth to appeare vpō pain of amercements. And appearing (vnlesse exceptions be made against thē) they be sworne to tell the truth of that issue or criminall cause, according to their conscience and euidence or writings authēticall laid before them. Then these 12. men are shut vp in some roome hard by, and kept by a bailiffe without any kind of sustenance, fire, or candle, vntil al of them agree vpō one verdict about the said issue or criminall cause. This is our common order of iudgement. There are likewise other formes, whereby iudgement is giuen, as by the parliament, by combat, and such like, which are absolute, and without apeale; howbeit they be seldome vsed.

Of Judges and their duty. Chap. 27.

"L.cinne.
C.ad lego.
Iuli.repe-

Jdḡes must not goe astray from the r̄nd. &
right, but discharge themselues pure & l. I. ff. ad
innocent to God, the prince, & the law. leg. Corn.
*They must not be corrupted with bribes desicar.

and

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and extorsion, nor by other mens brawles
hurt for a pray. They must be men for
their yeres, very ripe in prudence, iudge-
ment, and experiance ; for their coun-
tenance, seuere and graue; for their paren-
tage, (if it be possible) renownmed aboue
the residue of the people; for their credit,
strong in opiniō with the common peo-
ple.

*Iul. Paul.
li. 5. sen-
tent. tit.
25. apud
Cuiacū.* They must not pronounce sentence a-
gainst the statutes of the realme, or against
the common law. Neither must they
condemne any man vpon suspition : for
better it is to suffer the guilty to escape
vnpunished, then to condemne an inno-
cent. They must neither be too seuere,
nor too remisse, but they must determine
circumspectly, as the matter, and necel-
sities require. Howbeit, in light matters
let them be somewhat addicted to leni-
ty, and in waigthy affaires to seuurity be-
ing tepered with a meeke countenance.
And if they would needes remit penal-
ties, forfeits, or capitall punishments, let
them first satisfie the aggrieved parties.

Soties li. Judges may erre sixe maner of waies.
3. do iie- First, when they be partial towards their
fitia & friends and kinsmen. Secondly, when
they haue no power over them, whome they
judge.

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judge. Thirdly, when for hatred they prosecute any man. Fourthly, when they reprise men for feare to displease some great personage. Fifthly, when being greased in the fist with the oyle of gold, they winke at enormities, and corruption. Sixtly, when being vnlerned they judge rashly & without premeditation.

Of Bribes, and going to law.

Chap. 28.

*Woe be unto you, * that haue taken giftes & Ezech.
to shew bland, or haue receyued vsury, 22.
and the encrease, and that haue defrauded
your neighbours by extortio[n].* For you re-
spect not what the lawe decreeth, but
what the mind affecteth: you consider
not the life of the man, but the bribes of
the butcher. When the rich man spea-
keth, he is attētuely heard: but when the
poore complaineth, no man giueth eare
vnto him. Or if percase one of our fine-
headed lawyers vouchsafe to take his
cause in hand, he followeth it slowly, and
in a dozen sheets not hauing eight lines
on every side he laieth downe such fri-
volous and disguised contradictions and

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repli-

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replications, that his suites shall hang
seuen yeeres; yea, and perhaps a dozen
yeeres, according to the number of those
superfluous sheetes, before they bee
brought to any perfection, & vntill the
poore client become farre behind hand.
Nowadaies the common fee of an attur-
ney is no lesse thē a brace of angels, not-
withstanding hee speake but once, and
that (the Lord knows) very coldly to the
right fence of the suit. And if a poore
man should proffer him lesse, he wil aun-
swere him in this maner: *Sir, behold my*
face and complexion, and you shall find, that
it is all of gold, and not of siluer. Innume-
rable are the quirkes, quiddities, and
starting holes of our English petifog-
gers: for sometimes when a definitiue
sentence is pronounced, they forsooth
will inuent some apish tricke, eyther to
suspend it from execution vpon some
smal cauillation or obiection, or els they
call it into a new controuersie by a writ
of error or by a ciuill petition; or, to co-
clude, they find out some shift or drift
to reuerce and reuoke the sentence.
Thus do they play the sophisters with
their seely cliēts, or rather conies, whom
they

the Golden-groue.

they haue catched and intrapped in their nettes. But these disorders would bee quickly reformed, if men will follow my counsell, which is, *To forbear awhile from going to law*. Honest and well disposed men might content themselues at home, and not gadde every foote to the court of Common pleas, to the Chauncery, to the Starchamber. Neighbours, Isay, and kinsfolkes ought to regard one another, and to end all doubts and quarrels among themselues: I do not meane by brutish combats and affraies, but by mediations, atonements, and intercessions. Man is by nature humane, that is, gentle and courteous: and good vsage will in time cause him to relent from his former stubbernesse. Many countries haue their Courts, Leetes, or Lawdaies, where men generally do meet together: there, methinkes, light controuersies and iarres might assoone be taken vp and decided, aswell as in farre places. If this aduice of mine were obserued, we should haue fewer lawyers and lesse controuersies.

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Of Magistrates. Chap. 29.

E Ven as in the body of a liuing creature the organē of seeing is ascribed only to the eies, & al the other off. ces do obey them as their guides: so in like manner all offices in the commonewealth are committed vnto wise magistrates, as to the eies of the realme, & the other members must be directed by thē. For which consideration I require in a magistrate learning and vertue, without which he is not worthy to be termed the eye of a commonewealth, but rather a blind bayard, as wanting both the eies of the body & the eies of the mind. Whē as we chuse a rapier, we chuse it not, because the hilt is double-guilt, & the scabberd of velvet and beset with pearles: but because the point of it is sharp to enter well, and the blade strong & stiffe. So hapneth it in the electiō of magistrates, namely, that they be learned & vertuous, rather then had-somely and beautifully proportioned in body. Strength of body is required in a laborer; but policy in a magistrate. This is profitable to a twofold scope, that the wise & feeble may commaund, and the strong

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strong obey. Next, magistrates must consider, why the sword of iustice both by the law of God and man is put into their hands; that is to say, they are the ministers of God and the executioners of the law, to take vengeance on the wicked, & not to let offenders in any case wilfully to perseuer in their errorrs. In the beginning, euery malady is easy to be cured: but if it be let alone for a while, it groweth past remedy. Magistrates therefore must in time prouide sallues to redresse abuses: otherwise they incurre the anger of God. They must haue lions harts, that they shrink not in iust causes. They must bee constant, lest by their friends intercessions they waxe partiall. Lastly, they must be both graue & ciuill: graue in commaunding, & ciuill in conuerstation.

Of the great cares and troubles of Magistrates. Chap. 30.

O How greatly are mē deceyued, that perswade thēselues, that magistrates do lead the ioyfullest liues. Little know they, how vnquiet bee their thoughts. They thinke not of their lōg watchings,

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and that their nature is weakened, and through such distempers their bodies languish. No man liueth exempt from some sorrow or other. Although ignorant men and fresh-water souldiers, to whome warre is pleasant, account it felicity to commaund: yet if they compare in an euēn balance the waight of such troubles, as daily happe in their magistracies, vnto the weakenesse of pleasure which proceedeth by cōmaunding, they shal perceiue, that far greater is the toyle of the one, then the toy of the other. How often are they cumbred with cōplaints? How long in perusing of informations? So that in fine their offices will not permit them any contention.

* Comit
naus lib.
cap. I 3. * Poore men, that weary their bodies to get food for the sustentation of themselves, their wives, and children, and do pay subsidies to their Prince, should liue in too great discomfort and despayre, if great men and magistrates had nothing in this world but pleasure, and they on the contrary side but toyles and calamities. But God hath otherwise disposed of the case. For they languish in mind: whereas poore men do but weary their bodies, which easily might be

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bercouered againe. The consuming of
the vitall spirites is in a maner irrecu-
perable; insomuch as the cares of the
one exceed farre the labour of the o-
ther.

*Whether magistrates may receyue
presents sent unto them?*

Chap. 3 I.

THEY that walke in iustice, refusing ^{Esa. 33} gaine of oppression, and shaking
their hands from taking of giftes, shall
dwell on high, their defence shall be the
munitiones of rockes, and they shall see
GOD in his glory. For ^b giftes do ^bExo. 23 blind the eies, and peruerst the words of Deut. 16
the righteous. No magistrates therfore [&] Eccl.
must presume to take gifts, ^{*} unlesse they 20.
^{be to be eaten or drunke vp within three} ^{* Lib. 6.}
^{dayes at the fursteft: & that not of suters,} Decretal.
for they giue them, to the intent they tit. 3. ca.
may corrupt their authority, and so 11.
speed of their owne pleas and pursuites.
Let them rather imitate Cicero, ^{*} who ^{*Cic. lib.}
as long as he was Pretour of Cilicia, would 5. ad. At-
neynether himselfe receyue, nor permit any ticum, E-
of his company to take presentes, no, not pist. 10.
that bencivolence, whiche by the law Iusha [&] 16.

The third booke of

*Plutarc. was due vnto him. * At Thebes the images
de l'side. of judges were put vp without bands: wher-
by is meant, that they ought not to re-
ceyue any rewards, that were offered
them. There is at this present time a pu-
blique law atnog the Switzers, that ma-
gistrates vnder paine of death should
not take any thing eyther directly or
vndirectly for iudging.

The fourth Plant.

Of the Education of Gentlemen.
Chap. 32.

*Platoli. * **M**an is by nature a gentle creature:
6. de le- who with his happy nature getting
gib. good education, becommeth diuinely dis-
posed: but if hee lacke this education, he wax-
eth the most wicked of all creatures, that
are borne vpon the earth. Many drops of
water (as wee see) falling vpon the
hard marble stonc do pierce and make it
hollow. And the ground being well til-
led and manured beareth goodly corne.
So in like maner a man well brought vp
acknowledgeth his duty towards his
Maker, & knoweth how to conquer his
owne

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owne affections. Whereas contrariwise Gentlemen being euill nurtured, can never vnderstand how farre the power and abilitie extendeth, that God hath giuen them. For they neuer read it theinselues, neither are they taught by them that knowit; ^b Nay, few that understand it, are Cōmine. admitted to their presence : and if one bee, lib. 5. yet dare he not instruct them in it, for feare of displeasure; or if happily at any time hee put them in minde thereof, no man will abide him, or at least he shall be accounted but a foole; peraduenture also it may be ta- ken in il part, and so turne to his harme. Howbeit, the vertuous must not abstain from their godly admonitions, seeing that ^a they cannot benefit the common- Cicero li. wealth more, then when they teach and in- 3. de Di- struct young mē, especially in those times, uinati. wherein they are so corrupted, that they mult needes by all well disposed persons, bee refrained and restrained of libertie. One saith, I am an heire, borne to a thousand pound land. Another sayth; I haue a fat farme, and a house well persius furnished. What cause haue I to feare? Let satyr. 3. the world chance as it will. Another a- gaine craketh and breaketh his lungs wel-

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Persius
ibid.

Persius
ibid.

wel-nigh with windie bragges, because he is a Knights eldest sonne, fetching his pedigree by a thousand lines and branches, from some worthie Lord, and because some neere kinsman of his is made Censour, Major, Iustice of peace, or Lieutenant of the Shire, to whom he may say, Good morrow, Cousin.

Infinite are the fooleries of youth, which by due correction, and diligent exhortation must bee rooted out. I will therefore comprehend their education vnder fourc lessons.

The first is instruction, vnder which are contained foure rules. The I. wherof is, to teach children the feare and loue of G O D, and to shew them, that they must not glorie too much in worldly goods. Secondly, to teach them, how to bridle their tongues, to bee modest, and to embrace vertue: for education properly, is nothing else but a bringing vp of youth in vertue. Thirdly, to shew them the facultie of exercise, Arist.lib. 2 which serueth to the maintenance of health 8. Polit. and strength, by ordering the body with cor.cap. 3 light and gentle exercises. Fourthly, familiarly to declare vnto them examples,

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ples, as well of good men, as of wicked men, that thereby they may learne how the good are rewarded, and the wicked punished.

The second lesson appertaining to the instruction of youth, is prayse, that is, to commende them, when they doe well, that thereby they may bee encouraged the better to goe forwardes. For youth is like vnto moyst and soft clay, and for that respect, is to bee egged onto glorie in well doing.

The third is counsell, which must bee giuen by their sage Vncles, or auncient men, concerning their dutie towards their parents, elders, and teachers,

The fourth poynt of instruction is threatening and correction, which is to bee vsed, when they offend and neglect to follow the aduice of their teachers, and when they beginne to bee headie, stubborne, and selfe-willed. This the diuine Philosopher verie well noted, saying : that ^{is} a boy, Plato did not as yet having fully and absolutely giuen himselfe to vertue, is a deceitfull, legib. alog.7 de
cruell,

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cruell and a most proud beast. Wherfore
he must be bound with a schoolemaster
as it were with a strong bridle.

The causes why so fewe Gentlemen nowe
adaies be vertuously dispo-
sed. Chap. 33.

I Find that there bee foure causes, why
so fewe Gentlemen in this age , attaine
to the knowledge of vertue. The first is,
the corruption of the whole world : for
Dan. 9. now are ^s the abominations of desolation,
Mat. 24 These be dayes of vengeance to fulfil al things
Luk. 21. that are written. The minds of men are so
Mar. 13 peruerse and barren , that they will not
receiue the seed of true wisedome. Their
cogitations are too much bent to the
pompes and follies of this transitorie
world. The second cause proceedeth of
counterfeit and vnsufficient teachers,
whose onely occupation is couertly to
woo yong scholers, that come guidelesse
and headlesse into the Vniuersitie : and
hauing gotten them into their nets, they
afterward let them runne at randon. But
in my iudgement, such youths as suffer
themselues to be snatched vp for haukes
meate

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meate in this or the like maner, do other-
in imitate sicke folkes, who refusing the
good Physician, by some braine-sicke
mans counsell, doe commit theinselues
to the tuition of such a one, as by igno-
rance killeth them. The third cause is
the niggardize of parents, who continu-
ally labour to gather the drossie and vn-
constant pelfe of this world, and in the
meane time make no reckoning of their
children, but permitte them to grow old
in follie, which destroyeth them both bo-
die and soule. The fourth and last cause,
is the indulgence and fond loue of the
parents, who take their sonnes from the
Vniuersitie, as fruite from a tree, before
it is ripe, or rather as pullets without fea-
thers, to place them at the Innes of
Court, where, as I haue written in my
Commentarie vpon Persius, *they gad in fin.
to Stage-plays, & are seduced by flattering satyr. I.
coni-catchers.*

Whether

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*Whether youths ought to be
corrected?*

Chap. 34.

A Good huswife knoweth how hard a thing it is , to keepe flesh sweete and sauorie, vnlesse it bee first poudred and put in brine. So likewise, it is impossible for parents to reape any ioye of their sonnes, except they bee first corrected. Roses must needes wither, when they be ouergrownē with briers and thornes: and children that are assailed and ouertaken by whole legions of affections, must at last fall, if they be not according-

Prou. I 3. ly succoured. * *Hee that spareth the rod,
spilleth the child.* And euē as Phisicions and Chirurgeons are verie necessarie in a Citie for the healing of diseases and bloudie woundes, so are rods expedient for the chaltillement of the corruptions of the soule. Whereunto agreeth the prouerbe : *Many times the rodde is better
for children then bread.* This Xenophon
Xenoph. considered , when hee brought in his
I. 1 Padi. youth *Cyrus,* complaining and telling his
mother,

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mother, that hee was beaten by his master.

Our Ciuitians also thought it expedient, Lib. 9. &c.
that boyes should bee punished. And 19. ff.

doe we not our selues see by daily expe-
rience, that those parents, who dandle

and cocker vp their sonnes, and winke
at their follies, bee most commonly a-

grieued and brought to heauiness? An Eccle. 30
vntamed horse will be stubburne, and a

wanton child will be wilfull. In like sort,
suffer thy son to haue his will for a time,

and he will become (do what thou canst)
rude, inflexible, and wantonly disposed

to all maner of vices. Waxe, as long as
it is soft and clammie, receiueth any im-

pression or seale, but being hardened, it
receiueth none. So likewise, chastise thy

child, and imprint discipline in his heart,
while hee is young and towardly, and

thou shalt bow him to what instructi-
on thou wilt, but let him haue his

owne scope, and ^{Seneca in} hee will rather break
^{Thyest.} then bow.

Obiection.

Diuers youthes will performe more
at a becke, then they would otherwise

at

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at a blow. Also, it is flauish, as said Socrates, to be beaten: therfore youths ought not to bee corrected.

Answer.

My meaning is not, that all youths should be corrected; for many there be, that naturally are inclined to liue vertuously, and such I would haue rather encouraged by praises, then discouraged by threatnings. My question onely includeth sturdie and stubborne youthes, who being let alone, will become worse. And wheras you say with Socrates, that it is flauish to be beaten: I answere with the same Socrates, that it is flauish to deserue beating. If Socrates his free nature be not found, surely Socrates his flauish nature must be beaten, and that euен by Socrates his owne confession.

Of Schoolemasters and their
duties. Chap. 35-

Princes that in the frontiers of their enemies, keepe fortes and garrisons, doe choose wise and expert Captaines to ouersee them; otherwise it were better

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to batter downe the forts , and to remoue the garrisons, then it should come into the hands of the enemies. So in like maner parents , which tender the training vp of their childrē, ought to choose out a good schoole-master, that will not onely instruct them in learning, but also informe them in the precepts of good maners. Else, they imitate horsecourfers, whose onely delight is, to pamper and fatne their horses, and not to manage them as they should : so that when such lades come to trauell, they prounse gallantly at the first, but in the midst of their trauelling, their grease melting awaie, they founder and fall downe in the mire. Euen so young men hauing gotten but a taste of learning, become so headie with a fond fantasie of that little which they haue, that they tire and lie downe in the midst of their bookish pride. The consideration whereof, hath provoked mee principally to require in a schoole-master , morall and politique Philosophie, thereby to instruct his schollers in awe , obedience, and loue. For would it not grieue the Prince to see his subiects rebellious? the Father to

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finde his sonnes disobedient to his will.
Withall, a schoolemaster must be endued
with these nine qualities. First, hee
must be well skilled in Grammar, Rho-
toricke, and Poetrie. Secondly, hee
ought to haue discretion to iudge of his
scholers nature and disposition. Third-
ly, courage to heartne and egge for-
ward a toward youth. Fourthly, perse-
verance not to giue ouer his Schoole vp-
on enuie or grudge of some particular
person. Fiftly, hee must haue affabilitie
and courtesie, least his schollers as apes
taking example by his foward looks,
become rough and disobedient. Sixtly,
hee must vse mediocritic in correcting,
that is, hee must correct them according
to the qualitie of their faults, and while
hee is so occupied, hee must not re-
uile or nickname them. Seuenthly, hee
must bee endued with some maiestie of
countenance, and strength of bodie, o-
therwise hee will bee contempnaed, and
made a iesting-stocke. Eightly, with con-
tinence, to abstaine from lecherie and
excesse in drinking, apparrell, and such
like. Ninthly, a schoole-master must not
impose more labours on his scholers,

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then they can well sustaine, least there-
by hee cloying them with too much at
once, doe make them dull, and so daunt
them from their bookes. For it is loue
that maketh vs to take delight, and to
profite in our studies. And this is the
cause, why plants moderately watered
doe grow, but being too much moyste-
ned, they are choaked and drowned.

*That Schoole-masters should haue
large Stipendes.*

Chap. 36.

IN vaine doe I treate of necessarie
Schoole-masters, vnlesse parents bee
gratefull vnto them : * Sciponds doe you-
niss Arts. Wherfore teachers are to bee lib. 9. E-
stirred vp to benefite the Common- pift. 2 I.
wealch, through the augmēting of their ² L.medi-
allowances. ³ Constantine the Emperour cos. S.C.
macted, that schoole-masters should haue de profeso
large salaries paysd them : whereby hec soribus
got him an immortall name. It was also & mact-
decreed sis.

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decreed by the councell of Laterane,
that prebends shold be giuen to schoole-
masters. The like was done by the councell
of Trident. It is great pitie that euery se-
uerall parish in this realme of England,
hath not a good schoole-master consti-
tuted in it, for the training vp of
youth, and an indifferent living out of
the same parish, for his trauell. For lacke
whereof, some carefull parents now-a-
dayes, are constrained to send their chil-
dren a hundred miles off, either to Ea-
ten colledge, Westminster, Winche-
ster, or other like places, where they pay
in much for their diet and tuition, and per-
aduenture so much, as being spared,
might encourage them to keepe them
the longer at the Vniuersitie. But per-
haps you will aske mee, at what time I
would haue schoolemasters receiue their
exhibition? To which I answeare: either
the one halfe aforehand, and the other
halfe at the halfe yeeres end, or else
quarterly, or rather * The one halfe at the
halfe yeeres end, and the remnant at the
tweluemonths end. This is my foundation,
which being wel laid, I doubt not but to
see youths more ciuill, & better lettered.

* In cap.
de magi.
li. 5. tit. 5
Concil.
Trident.
sessio. 5.
dere-
form. c. I
C sessio.
23. de
reforma.
c. I 8.

Baldus
ad leg. I.
de suf-
frag.

Whetstone

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whether it bee better for parents to keepe
their sonnes at home with a priuate
schoole-master, or to send them
abroad to the pub-
like schoole.

Chap. 37.

IN my iudgement this question is
worth the deciding, to wit, whether
Gentlemen should maintaine their chil-
dren at the free-schoole, or rather at
their houses, where they themselues
may ouersee their towardnesse? They
that approoue this priuate teaching, al-
leage three speciall reasons. First, chil-
dren are by nature weake, and quickly
surprized with infectious diseases,
therefore they had rather haue them in
sight, where they may be tendred and
regarded; which is likewise confirmed
by that common saying: namely, *The
masteres eie fatneth his horse.* Secondly, they
will learne modestie and ciuitie at
home, whereas if they were abroad, they
would become rude, impudent, and vi-
cious. Thirdly, they being in number

X 3 few,

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few, will be more diligently taught and informed; which in a maner is impossible in a common schoole, by reason of the confusion of so many scholers. Howbeit notwithstanding these reasons, publike teaching seemeth to bee of most force, and that for foure causes,

Aris. li. 8 First, because *b* the wiest sort of men
Politic. have preferred the publike instruction be-
cap. I. fore the private. Secondly, a childe will
Xenoph. get wit and experience by conuersing
Li. 1 Pad. with many. Thirdly, when hee misseth
& Quino in his lessoni, hee may in the common
silia. li. schoole speedily recover that which is
2. cap. I. lost, by conferring with his mates. Fourthly, if hee bee by nature inclan-
cholike, crabbed, or wicked, hee will in a free-schoole bee reformed, partly for shaine to bee beaten in the sight of many, and partly for feare, in seeing offenders punished. These bee all the reasons which I can conjecture on the behalfe of the publike schoole master.

To knit vp this question of priuate and publike teaching, this is my resolution, that children from the first time they bee put to schoole, vntill they bee

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at least thirteene yeeres of age, should be cloystered at home with a priuate teacher, and then placed in the common Schoole for two or three yeeres space, till they bee readie and fit for the Vniuersitie.

*Of Tutors in the Vniuersitie. How
to discerne a good Tutor.*

Chap. 38.

Parents in any case must not send their sonnes to the Vniuersitie, before they bee at least foureteene yeeres of age : whither being once come, they must curioullie hearken (but not of vnlearned persons and boyes, for they measure mens sufficiencie by their owne fancie) after a good Tutor, that will not onelie furnish them with necessaries, but also reade himselfe vnto them : otherwise, the parents may one day repent them of their sonnes education . For many Tutors now-a-dayes will not sticke to receiue a marke or twentie shillings a quarter, for each of their scholers tuition,

X 4 and

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and yet not vouchsafe once to reade themselues vnto them, but to substitute young Bachelors of Art, who, albeir some of them can reade tolerably, yet notwithstanding they cannot correct and prouoke the sluggish, as wanting both discretion to iudge, & severitie to compell. It is therefore very prudently decreed, although not alwaies executed, by the Vniuersitie; that none should be a Tutoour, vnder a Master of Arts, & yet not euery Master, but such a one, that for his integritie of life, and sufficiencie of learning, is admitted by the Vicechancellor, the Head of the house, whereof the Tutoour & the scholers are, & by the consent of two Doctours, or two Bachelors of diuinitie, to be a Tutoour.

The qualities of a good Tutoour bee tenne: the first is, that hee bee godly and vertuously giuen. The second, that he be well scene in Humanitie and Philosophie. The third, it is requisite that he be no lesse then seuen & twentie yeeres of age, and no more then fortie, because the one lacks audacitie and grauitie to commaund, and the other most commoly is negligent. The fourth,

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a Tutour must be sober aswell in words as in deedes. The fift, he must not (as many nowadaies do) suffer his pupilles to be idle, and to haue their owne willes. The Sixt, he must chastise them seuerely, if they play at dice, sweare, fight, or such like. The seventh, he must (if hee may possibly) haue them in his sight and chamber. The eight thing required in a Tutour is, that he be famious in the Vniuersity for his learning, and also well friended, that thereby he may both supply his scholers wantes, and looke that they be not iniuried. The ninth duty of a Tutour is, that hee haue an especiall care and respect to his scholers battles, lest that by permitting them to spend what they please, he incurre the displeasure of the parents, and so hazard his credit. The tenth and last duty of a Tutour is, that he keepe his scholers in awc and obedience; and not too familiarly insinuate himselfe vnto them, seing that according to the old adage, *soo much familiarity breeds contempt*. And (in conclusion) whosoeuer giueth his scholers but an inch, may be assured, that they will (do what he can) take a whole ell.

The
35

The third booke of The fift Plant.

Of Grammar. Chap. 39.

Grammar is an Art that consisteth in speaking & enditing truly. It had the beginning, of noting what is more fit & vnsit in communication; which thing men imitating in their spech, in processe of time inuented this Art. Although before Adams fall from Paradise, learning was natural, yet neuerthelesse no man can now of himselfe come to the knowledge of it, without practize, exercise, and other mens inuention. Charondas the lawgiuer extolled Grammar aboue all other Artes:

*Diodor. Sicul.lib. 12.ca.4 and that iustly, for by meanes of it the chiefest things in the world are written; as lames, constitutions, willes, and testaments, and such like, as concerne mans life.

*Arist. lib. 8.Po. Whereby we see that Grammar is many wayes profitable to mans life.

lit. ca.3. But alas, the vse thereof is in these dayes not perfectly knownen. Albeit we haue many that profes it, yet for al that, few

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few there be that vnderstand it aright.
The reason is, because nowadayes they
thinke, that whosocuer can prattle in
Latine, make verses, or patch a decla-
mation, is a substanciall Grammari-
(or, as they terme him, an Humanitian)
which, God wot, they know not what it
meanes. For a *Grammariān is he, that can* ^a *Quis-*
speake the vsuall tongues elegantly, and ex- ^{til. lib. I.} *pound the mysteries of Poets with their tropes* *Institut.*
and figures, and that hath some smack in ^{Oratori.} *Philosophy,* because sundry places in
Poets are quoted out of the quintessēce
of the Mathematikes.

Of Logick. Chap. 40.

Like as they, that digge for metals,
do strictly and diligently search the
veines of the earth, and by earnest no-
ting the nature thereof, attaine at last
to the perfect knowledge of the mine:
so they, that will enjoy learning, aswell
for the common good, as for their owne ^x *Iohan.*
profit, must narrowly study this Art of Grāma-
Logike, ^{which is conuersane with vs in our sic.} ^{lib. I.}
daily conferences. And no doubt but Prior.
having Analyſis.

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hauing studied it well, they shall finde

^aArist. li. expedient three maner of wayes. ^aFirst,
^{I.} Topic. for exercise. Secondly, for disputationes. And

cap. 2. thirdly, for the knowledge of Philosophy.

But thou wilt say, it is obscure, vnplesant, and therfore in no wise profitable.
Oh how weake is the connexion of this

^bGell.lib. argument! Admit that it is at first rough
^{I6.ca.8} and irksome: yet notwithstanding ^bwhe-

thou shalt enter farther into it, an insatiable desire of learning it, foorthwith will cause

^cIambli- thee to embrace it. For without doubt ^cGod
chus Es himselfe revealed the knowledge of Logike

pistol. ad vno vs. And if we neglect this worthy
Dexip-

pum.

and magnificent gift of his, he will also
for our ingratitude withdraw not onely
this Art, but all other Artes whatsoeuer
from vs: though wee haue both wit and
learning together, yet shall they little a-
uayle without Logicke. What maketh

youths to speake so boldly & roundly?
Logike. What maketh attorneyes to go
so fast away with their words and pur-

suites? Logick. In al Artes therefore Lo-
gick is praise worthy. Logick is defined

to be an Art, that knitteth well together
all discourses formed by speeches, and
all positions in them, according as they
depend

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depend one vpon another, & are grounde vpon good reason. And euē as gold mixt by seuen fires is tried and purified: so in maner. ff. like maner: the truth in despight of errours demure is by logicall disputationes found out, and reserved to her former liberty. For the end honorib. of Logick is to discerne in philosophy the truthe from the false; as if a man should say, rellati. I. knowledge is the end of it. The duties of de natura are foure; namely, to define, to decide, to logic. to compose true arguments, and to dissolve them that be false. The parties of De quicunque Logick are two, to wit, The first intentions bus Arions, and the second intentions. Howbeit sio. in pras. for all this, the faigned Vtopians are reported never to haue been able to find out De quicunque the second intentions: by reason that none of bus Arions all could see man himselfe in common, sio. in lib. as they terme him, though he bee, as some de Interknow, bigger then ever was any Gyant, and pret. Priuipal unto vs euē with our finger. But I cr. Analyze the Vtopians to their nullities. lyt. Postea rior. To

Of Rhetoricke, and the abuse thereof.

Chap.41.

pic. & Eo

lench.

*diorus

R Heterick is an Art, that teacheth a lib. 2. man to speake finely, smoothly, and Vtop. eloquently.

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eloquently. And whereas Logick formeth speech as it were a bare picture, & hauing nothing but simple draughts, which serue to furnish it in respect of

^a Arist. ^b Rhetorick lib. 7. shapeth it not onely as a picture well varnished, cap. I. & 2. but also enriched and polished with glorious fields and medowes, and such like glozing shewes, that it may become faire to the eye, & pleasant to the eare. Being

^b Arist. ^a ph. in Ras. well applied, ^b there is nothing so sacred to perswade as it. But nowadaies it is not much profitable, especially to preachers. For although Rhetorical speeches do delight their auditory; yet notwithstanding, they make not much for þ soules health.

^c Aescbyus. ^c Simple & material speeches are best among lus in friends. Preachers therefore must labour to Promesh. speak & utter that, which the hearers understand, & not go about the bush with

^d I. Cor. 2. their faining phrases. They must not (I say) come with excellency of wordes to shew the testimony of God unto the people. ^e Neither must their preaching consist in the enticing speech of mans wisedome, but in the plaine evidence of the spirit and of power. Moses, when God commaunded him to

^d Ibid.

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go downe to the Israelites, would haue excused himselfe, saying, "O my Lord, I am not eloquent, neyther at any time haue beeene: but I am slow of speech and slow of tongue. Then the Lord said unto him, Who hath giuen the mouth to man? or who hath made the dumme, or the deafe, or him that seeth, or the blind? haue not I the Lord? Therefore go now, and I will bee with thy mouth, and will teach thee, what thou shalt say. Caluine that zealous Preacher had, as many men know, an impediment in his speach, and in his sermons never vsed any painted or rhetoricall termes.

What shall I write of our common lawyers, who with their glozing speeches do as it were lay an ambush for iustice, and ^{with their hired tongues think it} *Martis*. not vnhoneft to defend the guilty, and to patronize vnlawfull pleas? Why will not pigrans, they imitate Anacharsis the Philosopher, who when the scholers of Athens laughed him to scorne, by reason hee could not pronounce Greeke disinctly, and eloquently, answered them, that a speach was not to bee termed bad, as long as it contayned good counsels, and as long as honest deeds did follow after

The third booke of

after his words? Constantine the Empe-

* L. I. & rour deserueth great praise, in that * he
2. C. de tooke away the forme of making deceitfull &
formulis fine phrazed libels? In like sort we read, that
& impe- * the elegant solemnities of stipulations, and
trationis such like trifling words were laid aside. In
bus acti- briefe, it was decreed among the Arcos-
onū sub- pagites in Athēs, that no Orator should
latis. vse any proheme or forespeech, and di-
* l. fin. C. gression, nor perswade them eyther to
de dona- mercy or to enuy.
tionibus.

Of Poetry, and of the excellency thereof. Chap. 42.

* Exod. I *W*hen the children of Israel were en-
thralled in the land of bondage: then
G O D, who is alway the helper of the
friendlesse, raised vp Moses his seruaunt,
made him ruler of his distressed people,
and deliuered them with a strong & out-
stretched arme frō their initerable cap-

* Exo. I 5 tivity. Whercupon Moses framed a song
of thanksgiving unto the Lord in verse,
which I take to be the most auncient of
all. So that it is certaine, and (as they say)
able to be felt with hands, that Poetry
came first by inspiration from G O D.

Likewise

the Golden-groue.

Likewise ^a Debora sung a Psalme of victo- ^a Indic.
ry in meetre. David also & the Prophets ^{cap. 5.}
were Poets.

If wee prie into the liues of the heathen, we shall find that Poetrie was the chiefest cause of their crudity. Whē ^b be- ^b Cic. lib.
fore they remained scattered lawlesse, and I. de Le-
barbarous, like vnto sauage beasts, Am- gibus.
phon and Orpheus two Poets of the
first ages assembled those rude nations,
and ^c exhorted them to listen their eare vn- ^d Hor. de
to their wholesome counsels, and to lead their Arte
liues well and orderly. And as these two poetica.
Poets, and Linus before them reclaimed
the wildest sort of men: so by all likeli-
hood mo Poets did the same in other
places.

Further, Poets were the first, that obserued the secrete operations of na-
ture, and especially the celestial courses,
by reason of the perpetuall motion of
the heauens, searching after the first
mouer, and from thence proceeding by
degrees to consider of the substancies
separate and abstract. They were the
first, that offred oblations, sacrifices, and
praiers. They liued chaste, and by their
exceeding continence came to receyue

The third booke of
visions and prophesies. So likewise Sa-
muel & the Prophets were named Seers.
9.

Now sithence Poetry is so sanctified, it
will not bee amisse, if I anatomize her
parts, and compare her with other fa-
culties : which done, I doubt not but she
wil deserue a more fauourable censure e-
uen of the Momistes themselves. The
Prince of Philosophers writeth, that
^bAristot. ^bRhetorick had her first beginning from
It.3.Rhe Poetry. The chiefe of the late Philo-
sophic. ^cZabar. was part of Logick, because it is wholly occu-
lib.2. de pied in deliuering the use of examples : I do
natur.lo- not meane that kind of example, which is re-
gic. sed in common conferences : but I meane the
maners, affections, and actions of men,
which are brought as examples eyther to be
imitated or shunned of the spectators, or
readers. In like maner, Poetry is more
philosophicall and serious then history,
because Poetry medleth with the ge-
nerall consideration of all things : wher-
as history treateth onely of the parti-
cular. And not onely history, but al-
so Philosophy, Law, and Phisicke are
subiect to Poetry, for whatsoeuer na-
ture or policy, case or medicine they re-
hearse,

the Golden-groue.

hearse, that may þ Poet, if he please, with his forme or imitation make his owne.

But, mee thinks, I see a rout of criti-
call Pharisees comming towards mee,
and discharging whole volees of can-
non shot against my breast, and exclay-
ming without reason, that I falsely erre,
for prouing Poetry to bee deriuued from
Moses. The Gentiles (say they) were the
first founders of Poetry, and therefore it
ought to be reiectet. Well do I deny
this argument, demaunding of them, whe-
ther philosophy be bad, because the Pai-
nians brought the knowlege thereof to
light? whether Greeke letters be euill,
because Cadmus inuented them? whether
the bookeſ of Resolution bee blame-
worthy, for that R. P. a fugitiue papist
wrote them? O moſtrous absurdity! What?
wil they with the foolish Donatists vtter-
ly refuse the Sacraiments, because the
priests are vicious, that administer them?
Or wil they with the Anabaptists forbid
all suites & going to law, because the law-
yers, that comence them, are corrupt? The
farewell quietnesse, farewell money, yea,
farewell religion, & all: for each of them
was, is, & will be abused for euermore.

The third booke of

Othersome there be, that iudge poetry vnlawfull, for that they themselues are not capable thereof. And againe there be some, that meane to kil the lion with a straw, and condemne Poetry for the fables that are contained therein. But if I should dash these enuious Sycophâts with a blurre of inke for euery offence, which they commit against the truth, they would, I feare me, become blacker then Aethiopian Negroes.

As for Poetical Fables and Parables what els should I retort, but that, which one of the ancient Fathers hath written on their behalfe? to wit, *Poets do speake that which is most true, and by their mysticall fables do decipher profound matters. After which maner Dauid in his Psalmes saith,

*Laetans.
sins.

*Psa.80 "Thou hast brought forth a vine out of Egypt: thou hast cast out the heathen, and planted it. What is vnderstood by this vine, & the plâting thereof, but the childe of Israel, whom God by his Diuine prouidence brought out of Egypt, & gaue the inheritance in the land of Chanaan? likewise we read of the steward, of the prodigall child, & such like in the new Testament. Whé Perseus, Dedalus, & Bellerophon

are

the Golden-groue.

are faigned to fly : what els is meant by their flying, but their speedy iourneyng? what doth the trāformatiō of Hal-cione into a bird signific? namely, that shee, after the death of her husband Ceix, mourned & sorowed like vnto that same bird. When Lycaon is reported to be metamorphozed into a woolfe : what other sence is vnderstood by the wolfe, then that this king was a tyrant & a rauenous theefe? By the painful trauell of V-lisses is portrayed the lively picture of mans miseries. Icarus had winges, and therewith mounted vp into the aire : but so soone as the sunne had melted his waxen wings, he fell downe into a riuier, and was drowned. Wherby is included that no man must rashly reach aboue his pitch. If men would speake & inueigh against niggards, what better instance cā they make, then in Danae, Tantalus, and Midas? To blaze prodigality, and such as were giuē to pleasures, the Poets painted Acteon turned into a Hart, who was so much delighted in hunting, that in the end he was eaten vp of his dogs; that is, he spent all his goods in feeding of hounds. For an exāple of whoredome

The third booke of
they inferre Circe, who was so beauti-
full, that she rauished and enchaunted all
such as beheld her. And so wee must
judge of the rest. Jupiter betokeneth
the highest God : Phœbus the Sunne :
Mars warre : Themis law : Minerua lear-
ning : Venus loue : Vulcan fire : Ceres
corne : Bacchus wine : Neptune the sea :
The Nymphes signifie riuers : and by
destiny is declared the inevitable will
of God. There is no faculty of any ac-
count, but hath hard & obscure signifi-
cations; as for example, naturall philoso-
phy comprehendeth the first matter and
the first mouer. Alchymy cōtaineth dark
words : as, Saturne signifieth lead : Mer-
cury quicksiluer : Sol gold : Luna siluer :
Venus copper : Jupiter tinne : Mars iron ;
with diuers words of Art a hūdred times
more mysticall then these. I wil passe o-
uer the elixers, fixations, and such like
names of the Chymists. Thus (gentle
Reader) mayst thou see, that euery Sci-
ence hath other significations, then the
plaine names do declare. Why then
wil Dunces vpbraid Poets with their in-
tricated Fables, which none but Oedi-
pus can interpret ? Only sonnes of Art,

the Golden groue.

to whome God hath imparted his bles-
sing, must attaine to the right knowlege
of the Muses. Hearken what another
saith, * The faigned examples of the Poets
are fit and conuenient for the amendment
of maners. To bee short, I am verily
of this opinion, that ^b all Poets are sworne
enemies to lies, and do utterly detest false-
hood: and among the rest Homer was the
searcher and louer of truth and verity.

^a Zabar.
lib. 2. de
natur. Log
gic. cap.

I 9.
^b Ofor. li.
I. Civilis
nobilitat.

Sundry times haue I beeene conuersant
with such, as blasphemed Poetry, by
calling it mincing and lying Poetry.
But it is no maruel, that they thus deride
Poetry, sith they sticke not in this out-
worne age to abuse the ministers of
G O D, by terming them bookish fel-
lowes and Puritanes, they themselues
not knowing what they meane.

What more shall I write? Poets at all
times haue beeene preferred before all
Artists, & highly esteemeed of all Prin-
cess. Euripides was entertained of A-
mintas king of Macedon. Sophocles to-
gether with Pericles was cōstituted go-
uernour of Athens. Antimenides the
Poet was Generall of an army. Likewise
Tyrtæus the Poet being lame on one

The third booke of

legge, was by the oracle of Apollo chosen chieftaine of the Lacedemonians, & got the victory ouer his enemies. Lysander king of Lacedemon, in reward of a few verles, gaue vnto the Poet Antiochus his hat full of siluer. The Sicilians hauing overcome the Athenians, spared many of them for Euripides his sake. And if they heard any verses like vnto his, they would haue thē by heart, and one would present them to another with great ioy. * *Alexander the great left his Tutor living Aristotle behind him, but tooke the workes of dead Homer with him, & euery night he caused them to be laid vnder his pillow. And not only Homer was thus honoured, but also for his sake all other meane Poets, insomuch as Cherilus a simple Poet had for euery good verse, which he composed, a Philip noble of gold, amounting to the value of an Angel English. Theocritus the Poet was in estimation with Ptolome king of Egypt, and with Queene Berenice his wife. Ennius was highly fauoured by that noble warriour Scipio: Virgil and Horace were aduaunced by Augustus the Emperour.*

*
Sydney.
in Apol.
Poet.

To

the Golden-groue.

To come neerer our owne time, Hier-
nus an excellent Poet, and yet of base li-
nage, when Frotho K. of Denmark died
without issue, and the Peeres of the
realme had determined him to succeed,
that best could honour the dead King:
among the rest, hee knowing that Poe-
tric was the onely meanes to reviue the
memorial of the dead, made an Epitaph,
which publikely repeated, hee was by
generall consent elected King.

Ieffery Chaucer, the English Poet,
was in great account with King Richard
the second, who gaue him in reward of
his Poems, the Manour of Neweline
in Oxford Shire. Neither will I passe o-
uer with silence, the fauor of the French
Queene Anne, wife to Lewis the twelfe
of France, extended to Poets. This
Queen passing on a time from her lodg-
ing towards the Kings side, saw in a gal-
lerie Allen Chartier a learned Poet,
leaning on a tables end fast asleepe,
which this Princesse espying, shée stou-
ped downe to kisse him, vttering these
words in all their hearings : Wee may
not of Princely courtesie passe by, and
not honour with our kisse the mouth,

from

The third booke of

from whence so many golden poems
haue issued. Frauncis the first, French
King in the yeere of our Lord 1532.
made those famous Poets , Dampetrus
and Macrinus, of his priuie Counsell.
King Henrie the eight, her maesties
Father, for a few Psalmes of Dawid tur-
ned into English meeter by Sternhold,
made him Groome of his priuie cham-
ber, and rewarded him with many great
gifts besides. Moreouer, hee made Sir
Thomas Moore Lord Chauncelour of
this Realme, whose Poeticall works are
as yet in great regard. Queene Marie
for an Epithalamy composed by Ver-
zoza a Spanish Poet , at her marriage
with King Philip in Winchester, gaue
him during his life two hundred crowns
pension. Her Maisticie that now is, made
Doctour Haddon being a Poet, master
of the Requests. In former times, Prin-
cesses themselves were not ashamed to stu-
die Poetic. As for example, Julius Ce-
sar was a very good Poet. Augustus
likewise was a Poet, as by his edict tou-
ching Virgils bookes appeareth. Euax
King of Arabia wrote a booke of preti-
ous stones in verse. Cornelius Gallus
treasurer

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treasurer of Egypt, was a singular good Poet. Neither is our owne age altogether to bee disprayeded. For the old Earle of Surrey composed bookeſ in verſe. Sir Philip Sydney excelleſ all our English Poets, in rareneſſe of ſtyle and matter. King James the ſixt of Scotland, that now raigneth, is a no-table Poet; and daily ſetteth out moſt learned Poemſ, to the admiration of all his ſubiects.

Gladly I could goe forward in this ſubiect, which in my ſtripling yeeres pleafeſ mee beyond all others, were it not I delight to bee briefe: and that Sir Philip Sydney hath ſo ſufficiently defended it in his Apologie of Poetric; that if I ſhould proceede further in the commendation thereof, whatſoever I write would bee eclipsed with the glorie of his golden eloquence. Wherefore I stay my ſelfe in this place, earnestly beſeeching all Gentlemen, of what qua-litie ſoever they bee, to aduaunce Poetic, or at leaſt to admire it, and not to bee ſo hafſtie shamefully to abuse that, which they may honeſtly and lawfully obtainc.

Obiection,

The third booke of

Obiection.

The reading of Catullus, Propertius, Ouids loues, and the lasciuious rimes of our English Poets, doe discredite the Common-wealth, and are the chiefe occasions of corruptions, & the spurres of lecherie : therefore Poetricie is blame-worthie.

Answeare.

August. "In many things not the vse, but the abuse. 3. de use of him that vseth them, must bee blamed. The fault is not in the Art of Poeticie, but rather in the men that abuse it, Poets themselues may bee traitours and felons, and yet Poeticie honest and vntainted. Take away the abuse, which is merely accidental, and let the substance of Poeticie stand still. Euerie thing that bringeth pleasure, may bring displeasure. ⁱOuis. li. 2 Nothing yeeldes profit, but the same detristsb. may yeeld disprofit. What is more profitabile then fire? yet notwithstanding wee may abuse fire, and burne houles, and men in their beds. Phisicke is most commodious for mankind, yet wee may abuse it, by admistring of poysoned potions. To end this solution, I conclude, that many of our English rimers and ballet-makers deserue

Ibid.

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deserue for their bawdy sonnets, and amorous allurements, to bee banished, or seuerely punished : and that Poetrie it selfe ought to bee honoured and made much of, as a precious lewell, and a divine gift.

Of Philosophie. Chap. 43.

PHilosophie is the knowledge of all good Cicero li. things, both divine and humane. It chal- 3. de O- lengeth vnto it three things : first, con- ratore. templation to know those things, which are subiect vnto it, as *Natural Philosophy* Arist.li. teacheth vs the knowledge of the world : Ges 2. meta- metrise of the triangle : the *Metaphysick* of phys. text God : and morall Philosophie, of vertue 3. and felicitie. Secondly, Philosophie cha- lengeth the execution and practise of precepts. Thirdly, the promotion of a good man; *Which three concurring toges, Clemens therin one man, do make him a wise Phi-* Alexans- losopher. The Iewes diuided Philosophie drinus.li. into foure parts : namely, into Historical, 2. stro- Ciuill, Naturall of the contemplation of mat- sacrifices, and into Diuine of the specu- lation of Gods word. Of which I will at this time content my selfe with the na- turall

The third Booke of

Ari. in tural, and the ciuill. **Naturall Philosophie**
initio lib. is a science that is seene in bodyes, mag-
I.de cœ- nitudes, and in their beginnings or ground
lo. workes, affections, and motions. Of, as
Zaba- others say, **Naturall Philosophie** is a
rel.lib.de contemplative science, which declareth
Constitu- the perfect knowledge of naturall bodyes,
sione na- as farre foorth as they haue the beginning
turalis of motion within them. **There bee seven**
scientia. parts of it. The fift is of the fift causes
cap.6. of nature, and of naturall bodyes. The
= Pereri- second of the world. The third, of
us lib.2. the mutuall transmutation of the ele-
Physic. ments, and in generall, of generation
cap.7. and corruption. The fourth is, of the
meteours. The fift, of the soule, and
of liuing creatures. The sixt, of plants,
The seventh, of things perfectly mix-
ed, and of things without life, as, of Mi-
n Piccolo- nerals and such like.

minens **Ciuill Philosophie** is a science compoun-
in intro- ding mans actions out of the inward moti-
duct.ad on of Nature, and sprung vp from the ful-
10.gra- nesse of a wise minde : insomuch that wee
dus Cius may in all degrees of life attaine to that
lis Philos which is honest.

sophie. This ciuill Philosophie is diuided into
cap.7. foure parts: Ethickē, Politicke, Econo-
micke,

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nomicke, and Monastick. Etchick is the discipline of good maners. Of Economick and Politick, I haue discoursed before. Monastick is the institution of a priuate and a solitarie life. But of the worthinessse of this ciuill Philosophie, and by how much it goeth before the naturall, I haue expressed in another bookc.

In Com-
mentar.
in satyr.
5. Persi.

Of the Art Magick.

Chap. 44.

THE auncient Magicians prophesied either by the starres, and then their Art was termed Astrologic : or by the flying and entrailes of birdes, and this they called Augurie : by the fire, and that they named Pyromancie : or by the lines and wrinckles of the hand, which was termed Chiromancie or Palmistrie: by the earth, called Geomancie : by the water, and that they termed Hydro-mancie : or by the diuell, and this we call coniuring or bewitching. All which superstitious kindes of illusions (Ifearc mee) haue beene too often vsed heere

in

The third booke of

in England; witnessse of late yeeres the
witches of Warboise : witnessse figure-
casters, & calculatours of nativitie: wit-
nessse also many of our counterfeit Bed-
leins, who take vpon thē to tell fortunes
and such like. Now-a-dayes among the
common people, he is not adjudged any
scholer at all, vnlesse hee can tell mens
Horoscopes, cast out diuels, or hath some
skill in southsayng. Little do they know
*Plinius that this Art, (if it bee lawfull to call it
in init. li. an Art) is the most deceitfull of all Arts,*
as hauing neither sure foundations to
rest vpon, nor doing the students there-
of any good : but rather alluring them
to throw themselues away vnto the diuel
both body & soule. Wo be vnto thē that
delight therein, for it were better for
them that they had never beeene borne,
A man hauing in his furie killed one,
may by the grace of God repent, and
bee forie for his offence; but for the con-
iurer or magician, it is almost impossible
that hee should be conuerted, by reason
that the Diuell is alwaies conuersant
with him, and is present euē at his ve-
ry elbow, and will not once permit him
to aske forgiuenesse. Experience where-
of

Plinius
in init. li.

30.

the Golden-grouie.

of Doctour Faustus felte, who was at last torne in peeces by the diuell. Cornelius Agrippa likewise, a man famous for his great skill in Magicke, and as yet fresh in some old mens memorie, went continually accompanied with a Diuell in the shape of a blacke dogge; and when at his death hee was vrged to repent and crie G O D mercie, hee pulled off the coller which was about the dogges necke, and sent him away with these words, Packe hence, thou cursed curre, which hast quite vndone mee. With that the dogge went away, and drowned himselfe in the riuier Arar. Within a little after Agrippa deceased, whose iudgement I leauie vnto the Lord.

As touching the deeds of coniuers, I confesse, they bee wonderfull; for *the charmers of Egypt turned roddes into serpents in the sight of Pharaō*. And there is nothing which good men doe, but Sorcerers like Apes will assay to do the like. Many of them (among whome I meane Pope Siluester the second, Pope Benedict the ninth, and Pope Alexander the sixt) were cunning in

Exod. 7.

The third booke of

the scriptures, professed holynesse of life, and gaue pardons and indulgences (as the Pope doth now) vnto them that woulde buy them. But in the end they were pitifullly and openly tormented and deuoured by the Diuell their schoole-master. My selfe haue scene about eleuen yeeres agoe, a counterfeit dumbe fellow, that could by signes and tokens foretell diuers things to come. Hee could signific what misfortunes a man hath suffered, what yeeres hee was off, what wife hee had maried, how many children he had; and which is most strange of all, hee would finde out any thing which was hidden of purpose. At last it was this yong Magicians happe to arriue at a zealous Gentlemanes house, who having before heard of his miraculous deedes, easelioone suspected him and made no more adoe, but by violence and threatening enforced him to speake, and to declare his dissimulation procured, as hee himselfe confessed, by the Diuell, with whome hee had couenanted to become dumbe, on condition that he might performe such miracles.

haue

the Golden-groue.

haue heard and read of many Coniurors, that wrought wonders, and things almost incredible : yet neuer haue I either heard or read of any that prospered, but at the last, they ^{i Exo. 22} eyther came to the gallous or fagot, or ^{Leuit. 19} else they were preuented, and miserably taken by the Diuell. Which ^{s Tacitus} is the cause, that wise men haue vt-
^{li. I. An-}
terly detested this blacke Arte, as be-
^{nal. vlpis-}
ing admonished by other mens harmes,
^{anus lib.}
to beware of it. So that none but ma-
licious, simple, and grosse-headed per-
sons, who eyther for reuenge, or for
couetousnesse are so seduced, doe en-
ter into league and confederacie with
the Diuell.

To knit vp this discourse, I ad-
wise all persons, and especially olde
women, to take heede of illusions and
charmes : seeing principally, ^{i they bee}
^{damnable, and forbidden by the lawes of}
God. Secondarily, ^s Magicke is infamous
& abominable by the laws of man both
diuill and canon. Finally, men must abstain from sorceries, coniurations, witch-
crafts, and such kind of wickednesse, for
feare of punishment, because, ^{c if any}
^{sayth}

^{G Serus-}
^{us in lib.}

^{4. Eneid.}

^{ac Canō.}

^{I. caus.}

^{24. q. 5.}

^{G can.}

^{I 7. caus.}

^{6. q. I.}

^{c Leuit.}

^{20.}

The third booke of
sayth the Lord, turne after such as worke
with spirits, and after soothsayers, to goe
(spiritually) a whoring after them, then
will I set my face against that person, and
will cut him off from among his people. And
Exo. 22. in another place : "Thou must not suffer a
witch to live. Looke therefore vnto
your selues, and bee prepared, O simple
wretches, lest otherwise the fiend find-
ing you vnreadie, will quickly surprize
you, and so inueigle your weake and
shallow mindes.

Of Phisicke.

Chap. 45.

L. I. §.
medicoru-
ff. de na-
riis & ex-
traord.
cognition.

Many confound Phisicke and Philo-
sophie together, because both of
them doe alike respect naturall bodies,
but our Civilians haue distinguished
the one from the other. For which cause
I will at this time surcease the concor-
dance, and fall to the declaration of the
goodnesse thereof. There is no facul-
tie, saue law and Diuinitie, comparable
vnto Phisicke. Insomuch as mightie
Potentates haue not disdained to exer-
cise

the Golden-groue.

else it. Gentius the King of Illyria, found out the vertuous qualities of the herbe called Gentian. Iuba King of Mauritania and Lybia, found the herbe called Euphorbium. Sabor King of the Medes, Saniel King of the Arabians, Mithridates King of Pontus, and Auicenna King of Corduba, were professed Phisicians. The Angell Raphael caused blind Tobias with the gall of a fish to receiue his sight. Luke the Euangelist was a Phisicion: yea, and GOD himselfe is Clemens called the supreme Phisicion both of *Alexan.* body and soule. Wherefore see that drinus li. you honour Phisicks, O yee that I. Pedag. bee rich, and make much of the Phisicks cap.2. on, for the Lord created him. Ecclesi.

38.

Of Law.

Chap. 46.

The law is the knowledge of things as wel L. Institut. Divine as Humane, and of that which tit. de
is iust and unius. Of Civilians it is de- Iust. &
clared tripartite: as it comprehendeth iure. s.
the law of nature, the law of nations, Iurisprud
and the ciuill law. The law of nature is dentia,
a feeling which euerie one hath in his

*L. Institu.
tit. de in-
re. Natus.
Gent. &
Ciuit. §.
ius natur.*

The third booke of
conscience, whereby hee discerneth
betweene good and euill, as much as is
sufficient to deliuere him from the clo-
die cloake of ignorance, in that hee is re-
prehended by himselfe. ^a Hence commeth
the coniunction of male and female: the pro-
creation of children, and education. The
law of Nations is a prescription, that all
maner of people can claime: as, to resist
violence was lawfull: to defraud the wi-
lie and subtil was no fraude: to hurt a
Herauld was not tolerable: to pay eue-
ry man his owne was right: and in a ma-
ner all contracts were brought in by
this law: as buying, selling, hiring,
gaging, and infinite others. The Ci-
uill law is that, which is squared ac-
cording to honestie, and is termed eue-
ry priuate law, enacted by one peculi-
ar people.

There is also a Diuine law, which is
three-fold: to witte, the morall law,
the ceremoniall law, and the Iudicall
law. The morall law is that, which is
constituted for all Nations, if they will
obserue the commandements of GOD.
The Ceremoniall law was an instruc-
tion of infancie giuen to the Iewes, to bee
exercised

the Golden-grouse.

exercised vnder the obedience of God, vntill Christes comming. The Iudicall law is that, which was giuen them for politicke gouernement, teaching them certaine Maximes of iustice, whereby they might liue quietly, without molesting one another.

Of the Common Law in England.

Chap.47.

AS soone as Brutus came into this Realme, hee constituted the Troians lawes throughout all his dominions. But when diuisions and ciuill broyles hapned a little after his decease, those lawes decayed for a long time, vntill Malmutius reuiued them, enlarging them with many profitable more, and were named Malmutius lawes: vnto which Martia a Queene of this land, added the decesses of her time, and were called Martiaes lawes. Besides these, King Lud is reported to amend them. Then in the succession of time, raigned Saint Edvard, a right vertuous

The third booke of Prince, who selected and enacted excellent good lawes : but within a while after, the Normans conquered this land, and altered the estate thereof, appoynting new lawes in their owne language, as a people naturally inclined to sophisticall and doubtful sence, whereby they wrested the lawes to all constructions. Yet notwithstanding, King Edward the third was enduced to abrogate many of the Norman lawes, and in their stead to inuest new and wholesome lawes. The method of which, is at this day put in practise among our Sergeants and vtter-Barristers.

Obiection.

That law which is of no antiquitie, neither grounded vpon any good foundations, nor vsed in any countrey but one, cannot bee good : such is the common law of England : therefore it is of no effect.

Answeare.

Our Common law of England (I confess) is of no great antiquitie : yet grounded vpon the law of Nature, and approoued by the vniuersall consent of the Prince, Nobles, & Commons, in a generall

the Golden-groue.

general Parliament. In briefe, necessity
hath no reason.

*Whether alteration of lawes be good in
a commonwealth. Chap. 48.*

There was a law amog the Locren-
tians, that whosoeuer did intrude
himself to make a new law, should come
with a halter about his necke: insomuch
that if his lawes were approued, he went
away safe as he came: if reproued, hee
was presently hanged. So in like maner,
when we alter our vsuall diet, wee feele
great innovacions in our bodies, and do
perhaps fall into some sicknesse or other:
but when we be accustomed once vnto
it, then we recover, & waxe more lusty
then before we were. *Custome*(as they
say) is another nature. But yet this cu-
stome may bee reduced into a better.
The alteration of lawes (I confess) at
the first seemeth rough and raw vnto
our fraile and queizy natures. But with-
in a while they be better liked of. Which
moued the Diuine Philosopher to say: **Plato li.*
*that * chaunge of lawes, excepting those 7. de Ic-*
that be bad, is perilous at all times. This gibes,
caused

The third booke of
caused the Kentishmen to rise against
king William the Conquerour of this
land, and priuily to enclose him round
about in the woods, that thereby hee
might the sooner be compelled to cōdi-
cend to their petition, which was, that
they might be suffered to enjoy their an-
cient customes and liberties.

As for the deciding of this question,
I thinke, that some lawes may bee alte-
red and reduced into better. Howbeit
law-makers must aduise themselues wel
in that behalfe, & take great heed there-
in : for where there ariseth small good
by innouations of lawes, it is an euill
**Arist. lib. 2. Po. 1. de Le- plato li. gib:us.* thing. Surely, * It is better to beare with
the imperfections of lawes : because the al-
teration of them will not do so much bene-
fit, as harme, by vsing men so disobey.

And againe, who is so dull-spiri-
ted, which will not graunt, that de-
fects of lawes ought now and then to
be winked at and dissembled? Vpon
all persons vnder the age
of forty were heretofore forbidden to en-
quire whether lawes were well or ill made.
Ripenesse of yeares is a great meane to
conserue people in their obedience.

And

the Golden-groue.

And for that cause * young men are ^{Arist.} thought unfit to deale in matters of state and lib. I. E-morall Philosophy.

thic. c. 3

Of Divinity. Chap. 49.

The auncient Philosophers account
ed three kinds of speculatiue or
contemplatiue Sciences: to wit, * Aristot.
wall philosophy: the Mathematickes: and lib. II.
Divinity, which is the first and chiefest Metaph.
beginning of all things, which is the cap. 1.
cement that soddereth the peeces of the
building of our estate, and the planke,
wherewith our ship is fortified. Take
away this beginning, and the world will
seeme a confused Chaos. Take away this
cement, and our building is ruinous. In a
word, vncaske the plaks of a ship, & it wil
leake & sink into the sea. Plant ye ther-
fore religion in your kingdomes, and let
not the heathen rise vp against you at
the day of iudgement. The Romanes,
we read, through the bare instinct of na-
ture, did so reuerētly thinke of Diuinity,
that they sent their childrē into Hetruria
to learne it there. And yet many of vs
Christiās presume to injure the ministers
of

The third booke of

* Sen. iii. of God, albeit we know, that * nothing is
Epist. 84 hidde from him, and that he is present, and
still accompanieth vs in the midst of our se-
crete cogitations. God make cleane our
hearts within vs, and caule vs to regard
his ministers and word better then we
do. Otherwise, let vs expect for nothing,
but fearfull alarums, warres, heresies,
pestilence, and famine continually with-
out ceasing to annoy and destroy both
vs and our countrey.

*Whether two religions may be tolera-
ted in one kingdome?*

Chap. 50.

TWO religions cannot be suffered in
one kingdome: for diuersties cause
factions, garboiles, and ciuill warres,
which never end but with the subuersio
of the commonwealth. The tranquillity
of all estates consisteth in the vnion and
consent of the inhabitants. Take away
this vnion, and it is but a denne for ro-
uers and theues. The first foundations
of kingdomes were built vpon the rock
of one religion; and the heathen them-
selues had never established their lawes,

the Golden-groue.

if they had harboured pluralities of religions. He that displaceth this stone, shall kech all the building. * No man can serue two masters, for eyther he must despise the one, or loue the other. Neither must Princes halt betweene two opinions. * If the Lord be God, follow him, but if Baal be hee, then go after him. In religion there is no mediocrity, for a man must either be a Christian, or els, he must be an enemy of Christ, that is, an Antichristian, according to our Sauiour Christes words: * He that is not with mee, is against me: and he that gathereth not with me, scattereth. ^b I ^b Esa.42 am the Lord, saith God, this is my name, and my glory wil I not give away to another: neither my prayse to grauen images. Also, it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue. But how is it possible to obserue this commandement, as long as our Papists belieue that ^b the Pope is no man; but Gods Part. I. near, and more expressly, that hee ss God? lib.6.iii. Theodosius therefore is highly ccm-^b de E- mended, in that ⁱ he made warre with the lecture. Arriani, and proclaimed one true reli-ⁱ Socrat. gion to be planted throughtout all his Empire. li.5. Ec- in this likewise England may faithfully cles. Hi- glory, stor.c.10

The third booke of

glory, that beyng welnigh drowned in
the sea of Popish superstition, she is now
saued and restored to the true and Apo-
stolicall doctrine : the which God of his
goodnesse maintaine from heresies and
schismes.

*Of Simony, one of the chiefest over-
throws of religion.*

Chap. 51.

Simony is a deliberatiue will cyther of
buying and selling, or els of posting
over and exchaunging some spirituall
thing, or some thing annexed to the spi-
rituality, as aduowsons, presentations,
and such like. This vice is called after
the name of Simon Magus, by reason

* Act. 8. that he * offred the Apostles money, that they
might give him the power, that, on whomso-
ever he layd his hands, he should receyue the
boly Ghost. For which his execrable
proffer, hee had this answere of Peter:
* Thy money perish with thee, because thou
thinkest, that the gift of God may be obtain-
ed with money.

Simony may be cōmitted three ma-
ner of waies. First, wholocuer scelleth or
buyeth

* Ibid.

the Golden-groue.

buyeth the word of God, is a Simonist. Wherfore the Lord said vnto his disci-
ples, * Freely you have receyued, freely * Mat. IO
give. Secondly, hee that giueth, or ta-
keth any thing for a Bishopricke, Be-
nefice, Headship, or for a fellowes or
Scholers roome, is guilty of Simony.
Thirdly, * The Minister that denieth to * I 3. q. 2
bury the dead, or say Divine service, com- Can. ques
mitteth Simony. Ita est no-

Now hauing declared how many bis. &
waies Simony is committed, I wil shew, cap. abso
that it is the viter ruine of the Clear-lende de-
gic, and consequently of the whole com- sepult.
monwealth. First, * Simony is condemned * Sotus li.
with excommunication, the scuerest cen- 9. q. 8.
sure of the Church: and therfore odious. art. I. &
Secondly, Simony hindreth house-kee- Naharr.
ping, so that ministers cannot distri- in manus
bute almes. Thirdly, it breedeth the al. ca. 7.
desolation and destruction of the state.
For commonly * there ensueth a dissolu- * Tacitus
tion of the commonwealth, when the fruits lib. I 3.
-renement therof are decreased. Fourthly, Annal.
Simony discourageth parents to send
their sonnes to the Vniuersity: for what
parents bee so foolish, as to bestow in
maintenaunce of their sonnes at least
three

The third booke of

three hundred pound before they attayne to perfection, and then to pay againe two hundred pou'd for a benefice, or foure hundred pound for a Chauncelorship? surely it is a lamentable case. *I had rather, saith one, that my sonne be a colier then a scholer. For what shall I put my sonne to schoole, when he shall pay so much for a living? Better it is for me to leauemy sonne an ingram foole, then to buy him a living through vnlawfull meanes.* Besides, who is so bluntish, that knoweth not the great & infinite labours of Scholers? that seeth not their eyes weakened, their bodies empaired, & which is worse, their spirates decaied? O stony hearts! O wicked Simonists! Doubtlesse this abomination portends some great calamity to follow. Lastly, *Simony is an heresie,* and for that respect it ought to be rejected from all true Christians.

* l. q. 1.
ca. Quis-
quis.

To wind this vp in a word, I wish all Pastours and patrons of benefices and Chancelourships to looke more narrowly vnto themselues, and to stand in feare of God, who vndoubtedly is offended with their Simony, and will one day re-quite the slacknes of their punishments with the

* Valer.
Maxim,
lib. I.

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the weight thereof, & wil cast them downē headlong into the bottoinlesse and tormenting pit of hell, where euery sence of their bodies shall abide his peculiar punishment. Their eyes shall haue no other obiects then Diuels and Snakes: their cares shall bee afflicted with clamours and howlings: their noses with brimstone and filthy smels: their tast with poison and gall: and their feeling shal be vexed continually with boyling lead and firy flames.

The sixt Plant.

*Of the alteration of a common-
wealth. Chap. 52.*

Commonwealths, euen as mortall men, haue their infācy, childhood, stripling age, youth, virility, middle age, and old age: that is, they haue their beginning, vegetation, flourishing, alteration, and ends. And like as diuers innouations, & maladies do happen to me, according to the cōstitutio of their bodies, or according to their diet and education: so in like maner it falleth

A a out

The third booke of

out with commonwealths, as being altered eyther by domesticall & ciuill wars, or els by torreyne, or perhaps by both together, or by the death of the noblest inhabitaunts, or to bee briefe, by vices, which are suffred to creepe in. It is necessary that all things, which are in this

**Ouid. li.
IO. Me-
zamorph.* world shoulde waxe old, and **basten to the
same end, some sooner, others later, accord-*
ing to the will of God their Creatour, and by his permission through the influence of the heauenly bodies from which this mutuall succession of life and death issueth. Howbeit notwithstanding, I confess that prodigious signes are not the causes of euent, but rather foretokens of them. Like as an Iuy bush put forth at a vintrie, is not the cause of the wine, but a signe that wine is to be sold there: so likewise if wee see smoke appearing in a chimney, wee know that fire is there, albeit the smoke is not the cause of the fire. **God onely chaungeth
the tymes and seasons, hee discovereth the
deepe and secret things, and the light is with
him.*

**Dan. 2.*

The

the Golden-groue.

The effects of all the Cometes, and the
chiefest Eclipses, which hapned
in this last age. Chap. 53.

FORasmuch as the alterations of commonewealths are for the most part foreshewed vnto vs by heauenly signes: I judge it more meet for mee to declare thole, which chaunced within this last age, rather then in any other, especially for that they are neerer to our fathers memories, and also more familiar vnto vs.

In the yeere of our Lord 1500. there appeared a Comet in the North, after the which followed many and straunge effects. For the Frenchmen assaulted the kingdome of Naples: & the Tartarians the kingdome of Polonia. Then was a great famine in Swethland, and a cruell plague throughout al Germany; besides ciuill warres amongst themselues, in taking part with the Bauarians against the Bohemians. The died Pope Pius the 3. together with the Archbishop of Treasures, and diuers other famous wights.

Anno

1500.

In the yeere 1506. appeared another
A a 2 Comet. Anno 1506.

The third booke of
Comet. Whereupon died Prince Philip
the father of Charles the fift and Ferdi-
nand afterward Emperours. Maximilian
the Emperour made warre with the
Frenchmen and Venetians.

Anno In the yeere 1514. was an Eclipse of
1514. the sunne. About which time George
Duke of Saxony inuaded and spoyled
Frizelād. King Lewis the 12. of Fraūce,
and Vladislaus king of Hungary & Bo-
hemia departed out of this world.

Anno In the yeere 1518. was seene another
1518. Eclipse of the sunne. Immediatly after
the which died the Emperour Maximi-
lian the first. Christierne the 2. king of
Denmarke fought a most bloody battell
with the Swethens: & within a while af-
ter he was deposed of his kingdom.

Anno In the yeere 1527. appeared a great
1527. Comet: the operation wherof the poore
Hungarians felt, as being barbarously
to the shame of all Christians, martyred
& destroyed by the Turkes. The prodi-
gious disease of sweating was rife here in
England. The riuer Tiber overflowed
the citie of Rome. The sea also consumed

Anno away a great part of the low countries.
1533. In the yeere of our Lord 1533. was
seen

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seen another blazing starre : whereupon
a little while after, king H. viii. was diuorced
frō his brothers wife. The sect of the
Anabaptists begā to rise. Pope Clement
the 7. departed out of this life; and Pope
Paul the 3. was inuested in his roome.

In the yeere 1539. chaunced an E-
clipse of the sunne: & presently after ap-
peared a Comet: the effects wherof were
many. For there was a great cōmotiō in
Gaūt, which the Emperour not without
much damage at lēgh appeased, & took
away their priuileges frō them. Iohn the
K. of Hungary ended his life. And so did
Henry Duke of Saxony. The Duke of
Brunswisk was by the young Duke of
Saxony and by the Landgraue of Haf-
sia driuen out of his countrey. The En-
glish ouercame the Scots.

In the yeere 1544. chauced foure E-
clipses, one of the sunne, and threc of the
Moone. Wherupon the L. high Admiral
of England arriued with a fleet of two
hundred saile in Scotland, where he spo-
iled Lieth, and burned Edinburgh. King
Henry the eight went himselfe in person
to Fraunce with a great army, & cōque-
red Boloigne. The Marques of Brande-

The third booke of
burge died in his banishmēt. And before
three yceres after the fift of the said
Eclipses were fully expired, king Henry
the eight deceased. Likewise, the French
kings sonne, the Duke of Bauarie, the
Queene of Polonia, the Queene of
Spaine, the Archbishop of Mogunce, &
Martine Luther ended their liues.

Anno
1557. In the yeere 1557. a blazing starre
was seene at al times of the night, to wit,
the sixt, the seventh, eight, ninth, and
tenth of March: when presently after,
open war was proclaimed between Eng-
land and Fraunce; and a great army was
sent by Q. Mary ouer to S. Quintaines.
The Protestants were persecuted and
cruelly dealt withall in this Realme. And
Queene Mary, before a twelue moneth
came about, departed out of this life.

Anno
1572. In the yeere 1572. was seene towards
the North a straunge starre, in bignesse
surpassing Iupiter, and seated aboue the
moone. At which time succeeded the
bloody massacre and persecution of the
Protestants in Fraunce. Many great per-
sonages ended their liues; as, King
Charles the ninth of Fraunce, Mathew
Parker Archbishop of Canterbury, and
sundry

the Golden-groue.

undry other. Pirates robbed and spoyled many of our merchants on the West seas. The seft of the family of loue begā to be discouered at London. Sebastian the king of Portingal, and Mule the king of Morocco were both slaine within lesse then sixe yeeres after.

In the yeere 1581. appeared a Comet Anno
1581. bearding Eastward. Whereupon a little while after, certaine cōpanies of Italians & Spaniards sent by the Pope to strengthen the Earle of Desmonde in his rebellion, landed on the west coast of Ireland, and there erected their Antichrists banner against her Maiesy. Campian and other Seminary priests returned to this Realme, and were attached,

In the yeere 1583. appeared another Comet, the bush wherof streamed south-east. But the effects thereof followed in the death of Edmund Grindal Archbishop of Canterbury, & Thomas Earle of Sussex: and in the apprehending of Arden, Someruile, and other traitours in Warwickshire. Also within a while ensued a great dearth here in England.

In the yeere 1596. appeared a Comet Anno
1596. northward. At which time Hēry Carew

The third booke of
L.Hunsdon, & L.Chamberlaine of her
Maiesties houishold, and Sir Frauncis
Knowles ended their liues. Robert Earle
of Essex, and Charles L. high Admiral of
England Generalles of the English fleet
burned the Spanish nauy, & sacked the
towne of Cales. Moreover, there conti-
nued here in England a great dearth of
corne, with straunge inundations of wa-
ters. Graue Maurice got a famous victo-
ry ouer the Spaniards in the low coun-
tryes. Alphonsus Duke of Ferraria de-
parted out of this life. The Pope and the
Bastard of Ferraria had diuers bick-
ings about the Dukedom. Finally, be-
fore the yeere went about, died Gunilla
the Queene mother of Swethiland, and
Gustauke Duke of Saxony her Nephew.
Likewise John Marquesse of Brâdeburg
one of the Electours, & Anne Queene
of Polonia, daughter to Charles Arch-
duke of Austria, being great with child,
ended their liues.

Anno In the beginning of the yeere 1598.
1598. was seene a most fearfull Eclipse of the
sunne, in the seuenteenth degree of Pis-
cis, neere to the Dragons head : the like
whereof was seldome heard off at any
time

the Golden-groue.

tine before: for the sunne was darkened full eleuen poynts , which very neere is the whole compasse of his body. The effects of it are these following.

Sigismund Prince of Transyluania, not finding his power sufficient to encounter the Turks, voluntarily resigned his dominion to the Emperour Rodolph the second. The King of Swethland returning into his Realme from Polonia, had diuers conflicts and skirmishes with his subiects. William Lord high Treasurer of England deceased. And so did king Philip the second of Spaine, albeit after a more strange maner. For it is credibly enformed, that this tyrant was eaten vp of lice and vermine. A punishment no doubt befitting his usurping life. Rome was againe overflowne by the riuer Tiber , whereby fifteene hundred houses perished , and in a maner all the Popes treasure was lost. Cardinall Albert sent Mendoza Admirall of Aragon, with his rascalitie, into the Low Countries, where, vpon his owne confederates of Cleueland, he hath exercised many bloody tragedies. Theodore Duke of Muscouie ended his life.

There

The third booke of

There was a great deluge of waters in
Hungarie. The Turks had wonderfull
bad lucke vpon the seas. The vnted
States of the low Countries sent a huge
fleete into Spaine, where they had verie
good successe, to the vtter vndoing of
many a Spaniard. What shall I write of
the terrible rumours of warres, which
were noysed throughout all England
this last summer? Assuredly these euents
were foreshewed vnto vs by the horrible
Eclipse, which appeared now aboue two
two yeeres agoe. Since which time I
waited continually for some notable ef-
fect or other: neither could my mind o-
therwise presage, but that such things
would come to passe, which now (GOD
be thanked) are ouerpast. This after a
hort, I communicated at that time to ma-
ster Ia. Pr. an auncient wise gentleman,
and a deare kinsman of mine, at whose
house, I as then being lately come into
my countrey, after my fathers decease,
soiourned. God grant vs better and hap-
pier successe in this new yeere.

the Golden-groue.

Of the causes of sedition and ciuill
broyles. Chap. 54.

There be sixe causes of sedition. The first and chiefest is the contempt of religion. For if men loued God, which they cannot doe, except they loue their neighbour, doubtlesse no such effects would follow from their actions. The loue of religion ^a breaketh swords into *Esay. 2.* mattocks, and speares into sithes, and cau-
leth that ⁱ nation shall not lift vp sword a- *Micha. 4.* gainst nation, neither learne to fight any more. The second cause of sedition is the factions of the subiects, which euer haue beene, and euer will bee the subuersion of estates. The third cause is riotous pro-
speritie: for ouer-great abundance of ^{* wealth, is the provocation of mischiefe,} and *Ouid. lib.* maketh men to become diuels. The fourth is, when the Prince ouerchargeth *I. Metamorph.* his subiects with tributes, and when hee substituteth niggardly and deceit-
full Treasurers and Lieutenants to re-
ceiue the leuied money, that will not
sticke

The third Booke of

sticke to detaine a part thereof for their
owne priuate gaine. The first cause of
Arist. li. Sedition is iniquitie :^a as, when that which
5. Politic. is due by proportion, is not given to them
cap. I. that bee equall; and when the Prince be-
stoweth honour , which is the hire and
guerdon of vertue, vpon raw and meane
men. This was one of the originall cau-
ses of the late troubles in France, when
the Queene mother, for the establish-
ment of her regencie , dubbed simple
Gentlemen knights of the honourable
order of Saint Michael , first instituted
by King Lewis the eleuenth, and til that
time held in great estimation. The sixt
cause of sedition is , when the Prince
winketh at the cosonages of magistrates
and Lawyers , and permitteth some of
the richer sort to enclose commons, and
to rake their inferiors out of measure.

Of Treason. Chap. 55.

*Valerius
Maxim.
lib. 9. ca.
6.*

*T*reason bringeth no leſſe danger and hurt
to men, then Loyallie doth profit and fe-
licitie : for it is farre easier to vanquisha
knowne foe , then to subdue a traitour
and a priuie conspiratour. This wicked
monster

the Golden-groue.

monster in tyme of warre, worketh more scath and damage, then all artilleries. Howbeit, hee never enjoyeth his promised hire, but is at last cruelly punished. As for example, the great Turke in the yeere of our Lord 1400, hauing taken Constantinople through the treason of John Iustinian a Genoway, whō after he had made King according to his promise, caused his head to bee chopt off within three dayes.

To approach nearer our owne time, let vs bethinke with our selues the mercifull prouidence of God, in discouering the hainous treasons pretended against our dread soueraigne Queen Elizabeth. Of late yeeres, namely, in the yeere 1588. what befell to Tilney, Sauage, Babington, and the rest of their cursed complices? were they not all executed, & brought to confusion? Likewise Doctor Lopouze, the Queenes Phisicion, who had poysoned sundry Noblemen of this Realme, and by the Spanish Kings procurement, went about to poyson the Queene her selfe, had he not in the yere 1594. his deserued punishment? Even so the last yeere one Squire, by the instigation

The third booke of
fligation of a Spanish Frier, going about
to do away her Maestic, was surprized in
his treason, and executed to the terrour
of all such diuelish traitours.

Be therefore better admonished, yee
wauering men, let the example of such as
were executed, terrifie your minds from
rebellious attempts, and suffer not wil-
fully the diuell to tempt and leade you
into temptation.

Of Idlenesse. Chap. 56.

O You slouthfull men, why doe you
miche, range, & turne your backs to
vertuous labours, seeing that they, who
ouercame the delites of this world, haue
descrued heauen for their rewards? why
doe you straggle & rogue from house to
house? Beleeue me, there is no occupati-
on in the world, that bringeth with it
Prov. 6. lesse profit then yours.^x Goe to the emmet,
yee slouthfull sluggards: consider her wayes,
and learne to bee wise. She hath no guide, no
teacher, no leader, yet in the summer she
prouideth her meate, and gathereth together
her foode in the baruest. Oh why haue you
forgotten the words of the Lord, name-
ly, ^x In the sweare of thy face shalt thou eate
thy

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thy bread? Remember what penalties are imposed on runnagates and loytering droanes. In the primitiue Church it was decreed, that all men should liue of their owne labour, and not vnprofitably waste the fruits of the earth. Likewise the (faigned) Sypograuntes or officers of the Vtopians, ^{Morneslia} ^{2 Vtop.} tooke heede, that no man satte idle, but that each one should diligently apply his owne craft and occupation. What shall I say of our owne constitutions here in England? In the yeere of our Lord 1572. it was enacted in the parliament, that all persons aboue the age of foureteene yeeres, which were taken begging and roging abroade, should be apprehended, whipped, and burnt through the eare with a hot iron, for the first time so found; and the second time to be hanged. For which consideration, looke vnto your selues yee carelesse caitifes, gette you masters, that may instruct you in some occupation or other; which done, labour continually: & that not onely for your selues, but for the reliefe also of such as are not able to helpe themselues. In so doing, Satan the enemie of grace, who hitherto like

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like a wily foxe hath awaited for you,
shall goe away in despaire, and (as they
say) with a flea in his eare.

Of Dice-play. Chap. 57.

Cypriā. **C**hristians ought vtterly to forbear
lib. de As. Dice-play : first, because *The diuell
lea.* inuented it. Secondly, because it is flat a-
Exo. 20 gainst the commandement of G O D,
i August. namely, ** Thou shalt not couet any other
in Epist.* mans goods. Thirdly, Dice-play is for the
64.ad most part accompanied with swearing
Maced. and blaspheming Gods holy name,
Ambros. Fourthly, the holy fathers of the church
lib. I.Of. haue most vehemently written against
fici.cap. it. Fiftly, all sports and recreations must
23. haue respect to some profite, either of
Chrysost. body or of mind, (otherwise it is but lost,
homil. 6. for which wee must one day yeelde an
in Matth. account to God) but Dice-play, as wee
P.Marty. know, is no exercise for the body; nei-
Commēt. ther is it any pleasure for the minde: for
in Iudic. the euent of the hazard or maine, driueth
cap. I 4. the players minde to a furious hope,
& Danae: and sometimes into a fearefull quanda-
us lib. de ric: to wit, when hee doubteth the re-
Alca. couerie of his lost money. Sixtly, we
are

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are charged, *'Not to consume our time in Coloss. 4.
wicked and unlawfull exercises.* Seuenth-
ly, men must abstaine from Dice-play,
that they might shew good example to
their inferiours. For *'if graue parents de- Juuenal.
light in wicked Dice-play, their sonnes will sayr. I 4.
likewise be enduced thereunto.* Eightly,
*'Dice-play is condemned by the lawes C. lib. 3.
and decrees of Princes. By the law Ros- tit. 43. L.
cia, all such as played at dice were bani- Alear. v-
shed from their countrey. It was also en- sus. & ff.
acted in Rome, that *'Dice-players should* II. tit. 5.
bee amerced in foure times so much as they ⁵ Padian.
played for. King Edward the fourth of in. lib. 2.
this Realme decreed, that euerie Dice- Dianat.
player should be imprisoned two yeres, Ciceron.
and forfeit tenne pound. King Henrie
the seuenth enacted, that Dice-players
should bee imprisoned one day, and
that the keeper of the gaming house
should bee bound to his good behau-
our, and be fined a Noble. King Hen-
rie the eight ordained, that euerie one
which kept a dicing house, should pay
fortie shillings, and the players them-
selues a Noble, for euerie time so occu-
pied. Ninthly, this kind of play is odious
and reproachfull, as appeared in*

B b

Antonic,

The third booke of

Cicero
Philip. 2.
Sueton.
cap. 71.

Antonic, to whome Cicero obieected, that hee ^xnot onely himselfe was a dicer but also hee fostered such men as were dicers. Augustus the Emperour was noted, and ill thought of for his dicing. Lastly, the despaire and aduersitic which Dice-players fall into, and their extraordinarie punishments bee sufficient meanes, to reclaine and terrifie men from it.

In the yeere of our Lord 1550. one Steckman of Holsatia hauing lost much money at dice, fell into despaire, and therewithall killed three of his children, and would haue hanged himselfe, if his wife had not preuented him. Likewise in the yere 1553. one Schetcrus playing at dice in an ale-house neere to Belisan, a towne in Heluetia, blasphemed God. Wherupon the diuell came in place, and carried him away. Also, my selfe haue knowne a wealthie yeman, that was as great a dicer, as any other in that shire where he dwelt, and (I thinke) had gotten wel-nigh a thousand pound by that his occupation: but what became of him and his wealth? marrie, he bathing himselfe in a ricer, was sodainely drowned: and his sonne, to whom his goods after his

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his death did rightly appertaine, before
3. yeeres were expired, spent al at dice,
and at this day is glad to stand at mens
deuotion. In summe, do wee not com-
moly see, that dice-players never thriue?
and if perhaps one amongst a thousand
chance to winne, notwithstanding at last
he loseth all, & so may put his winnings
in his eie, yea, and which is worse, hee
hazardeth his soule, which hee ought to
hold more deare then all the world. But
because I haue largely confuted this
vice in other places, I will proceed to *In Com-*
the other cause of the alteration of com- mētar. in
monwealths.

satyr. 3.

& 5.

Persi.

*Of superfluitie of apparell, another cause
of the alteration of Kingdomes.*

Chap. 58.

IN the beginning of the world, men
were clothed with pelts and skins of
beasts: wherby is to be noted, that they
were become as beasts, by transgressing
the commandement of God, touching the
fruit in Paradise. Apparell was not
giuen to delight mens wanton cies, but
to preserue their bodies from the cold,

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and to couer their shame. They had no
Beuer hats sharpe on the top, like vnto
the spire of a steeple, nor flatte crownde
hats, resembling rose-cakes. They wore
no embrodered shirtes, nor garments
of cloth of gold. They knew not what
meant our Italianated, Frenchified, nor
Duch and Babilonian breeches. They
bought no silken stockins, nor gaudie
pantoffles. Their women could not tel
how to frizle and lay out their haire
on borders. They daubed not their fa-
ces with deceitfull drugs, wherewith, hi-
ding the handi-work of God, they migh
seeme to haue more beautie, then hee
hath vouchsafed to giue them. They imi-
tated not Hermaphrodites, in wearing
of mens doublets. They wore no chaines
of gold, nor ouches, iewels, bracelets,
nor such like. They went not clothed in
veluet gownes, nor in chamlet peti-
cotes. They smelt not vnto pomanders,
Ciuet, Muske, and such like trumperies.
And yet for all that, they farre surpassed
vs in humanitic, in kindnesse, in loue,
and in vertue. Their onely cogitations
were bent to decke the inward mind, & to
not the outward body, which is nothing whi-

els,

the Golden-groue.

els, sauing a liuing sepulcher. They knew
that if the mind were humble and lowly,
the raiment for the body must bee euene
so. Euerie seede bringeth forth herbes
according to his kind : as tyme seede brin-
geth foorth tyme, and tare seede tare.
Such as the heart is, such is the body; if
the heart bee proude, the fruit thereof
will be ill weedes, and proud attires. But
why is the earth & ashes proude? to what
end will our fine apparell serue, when
death knocketh at out doores, and like a
theefe in the night surprizeth vs vna-
wares? Our yong gallants, when they
hire a chamber in London, looking dai-
ly to bee sent for home by their parents,
will neuer trouble themselues with any
charges or garnishing it, as otherwise
they would doe, if they were assured
in longer to continue in it. And what, I
pray you, is the body, but a chamber lent
to the soule, wherehence it expecteth
continually to bee sent for by God our
heauenly father, and (as Saint Paul spea-
keth) *so bee loosed, and to be with Christ*:
for what cause doe wee take such care
& to apparell the body, seeing within a
while after it must putrifie, and returne
els,

The third booke of

to the dust of the earth, from whence it
came? what reason haue wee to neglect
the soule, which never dieth? why do we
not follow King Henrie the sixt of this
Realme, who when the Earle of War-
wicke asked him wherefore hee went so
meanely apparelled, answered, *It behoos
us b[ea]th a Prince to excel his subiects in vertue,
and not in vesture?* Let vs call to remem-
brance the wife of Philo, the Iewish
Philosopher, who wisely answered one
of her gossips, that demaunded of her,
why she went not (as other matrons) at-
tired in pretious garmēts: *Because (quoth
shee) I thinke the vertues of my learned bus-
bands sufficient ornaments for me.* Where-
to contenteth that of the Comick: *In
vaine doth a woman goe well attired, if shee
be not also well manered.* But what neede
I spend time in producing of examples,
when our Sauiour Christ scornecl not to
weare a coate without a seame? Which
kinde of apparell if a man now-a-dayes
vſed heere in England, presently, ^aone
of our fine Caualeers would laugh at him,
and prize both him and his apparell, scant
Worth a hundred farthings. Oh, what a
shaine is it, that euerie seruinceman in
England,

Plautus
in Most-
ellar.

Persius
in fin.
Satyr. 5.

the Golden-groue.

England, nay, euerie common lacke,
should flaunt in silkes and veluets, and
surpass Gentlemen of worship! I haue
knowne diuers, who would bestow all
the money they had in the world, on
sumptuous garments; and when I asked
them howe they would liue heereafter,
they would answere : *A good marriage
will one day make amends for all;* thereby implying, that they hoped to inueigle
and deceiue some widow or other.
Which pretence of theirs being fru-
strate, they will bee driuen to committ
burglaries and murthers. In respect of
which inconueniences, I exhort euerie
man to liue according to his vocation,
and to obserue her Maiesties decrees
and proclamations, whereby Caualee-
ring groones, and dunghilled knaues,
are straightly prohibited to weare the
same styes and apparell as Gentlemen,

Obiection.

God hath created al things which are
in this world for mans vse: therefore any
man may weare cloth of gold, siluer, or
such like.

B b 4 Answere.

The third booke of Answeres.

True it is, that God made all things in this world to be vsed of mā; but herein I must distinguish men: some men be noble, some ignoble. There is no reason, why cloth of gold, permitted onely to Noblemen, should be equally permitted to earth-creeping gromes. And again, God hath appoynted men not sole cōmanders, but bailies of his goods & creatures, with condition, that they giue an account of the vtmost farthing of the same. And in this regard Noblemen may gorgeously attire themselves, so long as they clothe the needie and distressed members of Christ. But if Noblemen on the contrary, clothe themselves sumptuously, without reseruing meanes to furnish the poore members of Christ, then will the Lord at the great day of iudgement, pronounce this fearefull doome as

Mat. 25. against them, *"Depart frō me, ye cursed, into eternal fire: for I was naked, & ye clothed me not."* To knit vp this briefly, I say, that God created al things for his owne glorie, and to take occasion to extoll him, but not for our pride, to abuse them.

The

the Golden-groue.

The seuenth Plan.

*Of the conseruation of a common-
wealth. Chap. 59.*

THERE be many means to preserue a commonwealth; but aboue the rest these ten are of most efficacy.

The first, and chiefeſt is to liue vprightly in the feare of God. The ſecond, to make no delay in executing of attainted and condemned persons. The third, to ſuffer euery man to enjoy his owne, and not lauishly to ſpend & rake the priuat inhabitants goods. The 4. to haue a great regard of mischiefs & euils at the firſt budding, how ſmall ſocuer it be, for ** the corruptio, that creepeth in by lit. Aristot.* *the & little, is no more perceyued, then ſmall li. 5. Po-* expenses be, *the often disbursing wherof vn- li. cap. 8 doeth the ſubſtance of a bounſe.* And as great rayne & horriblie stormes proceed from vapours and exhalations, that are not ſcene: ſo alteration & changes breed in a commonwealth of light and trifling things, which no man would judge to haue ſuch an iſſue. The firſt means is, that magi-

The third booke of

Magistrates behauē themselues mildly
and modestly towards their inferiours.
The sixt, that Princes bee not partiall
in their subiects factions. The seventh,
the Prince & his Coūcell must not giue
earc to euery tale and crafty deuice:
for it may be, that the enemy hath his
intelligence in the realme. The eight, to
cast out Heretickes and Schismatickes
frō amōg the people. The ninth, to mu-
ster & traine the people once a moneth
in martiall affaires. The tenth is, to dis-
card stageplayes, vsury, extorsiō, bribes,
and such like abominable vices.

Of Taxes and Subsidies.

Chap. 60.

* Tacitus * **T**He peace and tranquillity of a com-
lib. 4. monwealth can never be had without
Histor. souldiours, nor souldiours without mainte-
nance & pay, nor pay cā be purchased with-
out taxes and subsidies, which are the law-
full reuenewes of the Prince to main-
taine his Realme. But, thou wilt say,

taxes and subsidies bee for the common
good of the Realme, & not for the Prin-
lib. 4. ces maintenaunce. To which I answere,
stir. c. 20 that * the Prince may likewise use taxes

and

the Golden-groue.

and subsidies to his privat royalty, which
is after a maner conioyned with the honour
of the Princeley state, that hee beareth.
How is it possible for a Prince to beare
a stately port, vnlesse hee hath sufficient
reuenewes? Let therefore all true hear-
ted subiectes * give vnto Cesar that ^{Mat. 22}
which is Cesars: * tribute to whome tribute ^{Rom. 3 I}
belongeth; and custome to whome custome.
Without this ground we had long since
been a pray vnto our enemies. The Scots
would haue swallowed vs vp. The Spa-
niards also would haue triūphed & cru-
elly massacred vs, as they did the poore
Indians. None but wizards and niggards
will seeke to be exempted from contri-
butions, & shake off the necessary yoke
of obedience. Experience layeth downe
before our eyes the successe of them,
that grudge and rebelled against their
Prince for taxing. The beginnings
haue beene vngodly, and the ends mi-
serable.

In the yeere of our Lord 1381. the
comons of Kent & Essex, to the number
of threescore thousand, rebelled against
king Richard the second beyng their
Soueraigne: but they were discomfited,
and

The third booke of
and the most part of them sharply puni-
shed. Likewise in the yeere I 484. a
great commotion was moued by the
commons of the North, by reason of a
taxe, which was imposed vpon them of
the tēch peny of all their lands & goods,
But their rash attempt was speedily bro-
ken, and their ringleaders hanged at
Yorke.

By this wee see the miserable issue of
all such rash revoltings, and therewithall
consider, how detestable they are in the
sight of God. Let therefore al subiects pa-
tiently endure whatsoeuer subsidy is le-
uied, and night & day beseech the Lord
to graunt thē peace, whereby their taxes
will become shortned.

*Remedies against sedition and priuy
conspiracies. Chap. 6 I.*

THE plaisters, that are to bee applied
vnto sedition, be diuers, according to
the causes therof. Yet notwithstanding, I
will epitomize and draw some of them
into a breuiary. First, the Prince must
betimes forethinke to alay the seditions,
which beginne to kindle. For euery mis-
chiefe

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chiefe at first is soone cured, but being let alone, and taking farther roote, it gathereth more strength. Secondly, the Prince must by espials know, who slauder or speake euil of him. Howbeit, respect must be had, lest the innocent be iniuried. Thirdly, the Prince must proclaime rewards to the reuealers of conspiracies. Fourthly, the Prince must aforchand remoue munitions and artilleries out of the way, & put them in safe custody. In so doing he shall find the seditious the more tractable. Fifthly, the Prince must seuerely punish the authors of sedition, **lest they, that come after, go about to imitate such wickednesse.* Sixthly, the Prince must be sundred by some policy or other. Seuently, the seditious must be allured with ambiguous & doubtfull promises. Eightly, the Prince must diligently looke, that his loyall subiects cōmunicat not with the seditious, for **such communing together at such times, and in nauis li.* *such sort, is very dangerous, especially for cap. 9.* *the party, that is like to take the foile.* Ninthly, the Prince must send men of honour *Lipſius li.* and dignitie unto the rebels under pretence *6. Polit.* *of reward, to the intent, that their Cap-* *cap. xl.* *taines,*

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taines, who desire innouations, may be
withdrawen from them.

Of the felicity of a commonwealth.

Chap. 62.

THE felicity of a commonwealth is, when by some Diuine prouidēce frō aboue, there meeteth in one person the right maiesty of a Prince, and the mind of a wise Philosopher. For then needeth no cōpulsion, no rigour, no extremity to bridle the subiects, what is more delightfull, then to see the true image of vertue in their visible Prince? then to heare the wise lessons and golden speeches, issuing out of such a mouth? Happy, I say, is the Realme, where the Prince imitateth the order of an expert Phisicion, who whē the remedies, which he prepareth to cure the weakenesse of the inferiour members, encrease griefe in the head, he throweth away all infirmities most light, and with the fauour of time, hee proceedeth carefully to the cure of that, which necessarily importeth the health of the patient or commō-wealth.

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The eighth Plant.

Of Warres. Chap. 63.

Because * a Prince ought to be prouij- Justinian. bed against all chauces as well of warre in Prole- as of peace : it will not bee amisse, gomen. if I write somewhat of warrelike Institut. affaires. The originall whereof in my opinion proceeded from * Nemrod the ^{* Gen. 10} iolly hunter before the Lord. The Græci- ans inuented first of all the vse of ar- mour. And the Almaines deuised in the yeere of our Lord 1381. gunnes being the most terrible engines of al others.

Now touchinge the causes and effects of warre, doubtlesse, God seeing that no benefits could fructifie, nor threatnings dissuade vs from our disobedience, sendeth warre , as his fearefull instrument to rouse vs frō sluggishnes, & to plague vs for our manifold iniquities : accor- ding to that dreadfull alarum , which long since hee sounded against vs. * If, quoth he, you wil walke in my ordinances, ^{* Levitic. 26.} I will send peace in the land : but if you will not obey me, but despise my cōmandements,

I will

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I will send a sword vpō you, that shall avenge
the quarrell of my covenant, and you shall be
delivered into the hands of the enemy. This
the Spaniards of the Island Saint Maries
knew & felt this last Summer, being the
yeere of our Lord 1599. insomuch as
when two English ships, and one ship of
Amsterdam had taken the said Island,
and the Generall had demaunded the
Spanish Gouernour, wherefore hee
yeeldeſ ſo ſoone? Hee answered, that
the ſinnes of the inhabitants were great,
and therefore it was boocleſſe for them
to reſiſt.

As for the diſcommodities of warre,
they be infinit: it treadeth vnder foot the
lawes of God and man: it maketh the
Church to be derided, and placeth ty-
rants in the throne of Iuſtice. In conclu-
ſion, warre enduceth many maleconteſts
to follow the importunity of the time,
and breedeth pestilence and dearth: for
victuals ſpent, dearth muſt needs enſue.
Wherupon ſundry i[nfectious] diſeases
ſpring.

whether

the Golden-groue.

Whether it be lawfull for Christians
to make warre Chap. 64.

Although the Marcionists haue heretofore doubted, whether Christians might make warre ? yet notwithstanding, I wil by forcible reasons maintaine the contrary. First, it is written, that the Israelites should warre against their enemies, and ^a not faint, nor feare, nor be amazed, nor ^b dread of them. Secondly, lawfull warres are named ^b the battels of the ^b 2. Paral. Lord. Thirdly, ^c the Lord himselfe is a man ^d 20. of warre. Fourthly, Saint Iohn Baptist ^e Exo. 15^f confirmeth the lawfulness of warre in these wordes, which he spoke vnto the fouldiers : ^e Do no violence to any man, neyther accuse any falsly, and be content with your wages. Fiftly, Cornelius a Captaine was so fauoured of God, that ^h he receyued ^h Act. 10 the holy Ghost. Sixthly, ⁱ the Magistrate ⁱ Rom. 13 carrieth not the sword in vaine. Secondly, it is lawfull for any man to defend himselfe. For ^l reason teacheth, that ^l Cic. pro it is lawfull to repell force offred to our lynes Milon. and to our persons, with force. To conclude, it is lawfull for one people to as-

Cc fault

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sault another, so that it bee either to get their owne againe, or els to punish reuolters. Howbeit nevertheless, I counsell warre to be practized as a last and desperat medicinē, which without very vrgent occasion ought neuer to be applied.

What warres be most lawfull.

Chap. 65.

^a *Linius.* ^b *T*Hose warres be most iust, whereto we lib. 9. are constrained; and with good cōsciēce

^c may we take armes; when there is no safetie for vs, but in armes. To this an anciet Bi-
^b *Ambr.* shop subscribeth, saying, ^b *I* bat fortitude, li. 3. Of- which defendeth a mans countrey from forrayne enemies, or sustainerth the deso-
fic.

^c *Caluin.* ouer, ^c the holy Ghost by many testimonies lib. 4. In- of Scripture declareth such warres to bee stut, ca. lawfull.

^d *2. Sam.* ^e *IO.* ^f The iniury, which is done to Ambassadours, ministreth lawfull cause for Princes to take armes in hand. There-fore K. Dauid made war with the Ammonits, for that they villanously misused the messengers, ^f which he sent to comfort the young king of Ammō for his fathers deaib.

Most

the Golden-groue.

Most iust likewise was that warre, which king Richard the first of this Realme made with the Infidels for the recouery of the holy land. And surely it is a meritorious and religious deed, that Christian Princes should vnite their forces together, and proclaime warres against the Turkes, who to their great shame haue now welnigh conquered all Hungary, & are at the very gates of Germany, and consequently of all Christenl dome: this peril how long soeuer it is deferred, doubtles is like to happen. Suppose our Christian Princes could do no other good, but keepe backe the Turkes forces from further inuasions, would not this be a meanes to restore and revive the dismembred estate of Christedome? Yea certainly. To that end I constantl ly auerre, that it is lawfull to warre: provided still, that the determination be not to put to death any, that will be brought to the true knowledge of the Gospell. For it is not with swords, but with words, not with constraint, but with eōference, that misbelieuers are become conuerted.

The third booke of

That before we begin warres, preparation
is to be made of sufficient
necessaries thereto belonging.

Chap. 66.

^a Lipsius ^{at} lib. 5. Poo T o the execution of warres three things
^b are needfull: prouision, men, and ad-
dit. cap. 6. vice. Vnder prouision I comprehend ar-
mour, money, & victuals. Touching ar-
mour, I woulde haue an indifferent com-
pany of weapones prepared both for horf-
men and footmen: as, artillery, powder,
bullets, billes, pikes, launces, bowes and
arrowes, plated doublets, jackets of
male, and such like. Next, money must
^b be gotten, ^b without the which nothing can
fibon. lib. be done, as it ought to be. And if they fight
1. Ohm. with siluer speares they will conquer
all. Money being gotten, it is meete,
^c Vegetius that victuals be prouided, seeing through
lib. 3. de want thereof souldiers will bee overcome
re milit. without stroke. Against other euils there
cap. 26. are cures, but there is no striuing against
hunger. Herchence proceed mutinies,
despaires, infectious sicknesses, and in-
numerable kinds of calamities.

Hauing forethought of prouision, it is
also

the Golden-grouc.

also necessary, that men should bee mustered and chosen out. For if there be a mighty hoste of men in the field, what towne is. I. Per or countrey is not willing to welcome them? *Xenoph.* *de.Cyr.*

In like maner the Captaine generall must forecast, whether horsemen would serue his turne better then footemen?

This question being well discussed, the Generall must take aduice with his chiefe and wisest Lieftenaunts concerning the successe of the warres. For

* What King going to make warre with another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand to meeet him, that cometh against him with twenty thousand? or els, while hee is yet a-great way off, he sendeth an ambassage, and desirith peace? *Luc. I.4*

The dutties of a Generall.

Chap. 67.

In Generall seuen things are required. First, that he be religious and devout: for the if he with Iosuah say, * Sunne, stay thou in Gibeon: and thou Moone, in the valley of Aialon: the Sunne wil abide, and the Moone will stand still, vntill he

The third booke of

be auenged vpon his enemies. Secondly, a Generall must be a man of authority, by reason that **nothing is more auailable in the ordering of battels, then authoritati-*
nili. Thirdly, he ought to be temperate: for how can he gouerne others, that cannot rule his owne affections? Fourthly, he must be well experienced, that he may see how the enemy lieth, what way is best, eyther to prouoke the enemy, or to defend himselfe. Fifthly, a Generall must be witty and well spoken, because souldiers minds will be sooner inflamed to fight by sweet exhortations, then by all the trumpets in the world. Sixthly, he must be couragious and valiant, that he may **give the first onset, when any bickering is at hand, and shew the way to others.* Lastly, a Generall ought to be very well scene in Philosophy, & specially in Geometry, otherwise he will never be able either to incampe himselfe, to find out the enemy, or to conceiu the scituacion of places: as for example, how the champion fields are couched together, how the valleys hang, how broad the marshes be, & how the mountaines are lift vp.

** Silius Italicus lib. I.*

the Golden-groue.

Of the choyse of Souldiers. Chap. 68. 1581

There be six notes to discerne a good
souldiour. The first is, that he be an
honest man. The second, that he be strōg
and valiant. The third, that he be con-
stant & patient. The fourth, that (if it be
possible) he be a Gentle-man borne: the
reason is, because most commonly he is
more easily trained for the warres, and
will scorne to yeeld himselfe vanquished
to the enemy. The fift marke of a soul-
dier is, that he be nimble, active, and not
of a fat or grosse body, lest like a carters
iade he founder and fal downe. The sixt,
a souldier ought to be chosen from seue-
teene yecres old to sixe and forty. But
in my opinion elderly souldiers are more
apt & fit to go to the warres, then young
men, by reason that they are lesse muti-
nous, and better able to endure.

Whether the stranger or the home-
borne subiect ought to be pre-
ferred? Chap. 69.

If we consider the cause, frō whence pro-
ceeded the late destrucciō of Italy, we

The third booke of.

shall find, that the calling in of the Switzers and Frenchmen to aide it, turned to the desolation of it. Lodowick Sforzia Duke of Millaine sent for the Switzers to succour him against the Frenchmen. But how sped he? Mary, hee was by his owne mercenaries deliuered prisoner ouer to Lewis the twelfe, French king. yea, we read, that the greatest misery, which euer hapned to the British nation diuided, was, when Vortiger mistrusting the peeres of his Realme, called in the Saxons to helpe him, who at last cōpelled him to deliuere the chiefeſt part of his kingdomē vnto them. So that at length they droue away all the naturall inhabitants of the countrey. For which cause the natvie ſubieſt is to be eſteemed, who ſtādeth not ſo much vpō his valour & pay, as vpon his loyaltē & reputation. Besides, no man is ſo barbarous & ſauage, as to take part with ſtrāgers againſt his owne countreymen.

How the enemy is to be vanquished.

Chap. 70.

WE must obſerue twelue rules, before we diſcomfit our enemies. Wherof the

the Golden-groue.

the first is, that wee aske forgiuenes of God for our misdeedes, and feruently beseech him to goe before our armies. The second is, that the Captaine Generall forbide all blasphemies, swearing, dicing, rioting, and such like impious doings. The third, that none but wise men beare office in the campe. The fourth way to ouercome the enemie, is to bee well prouided of necessaries. The fift, Captaines must not enuie one another. The sixt, niggardly and corrupt officers must bee leuercly punished. The seuenth, our warriours must make no long delay in the enemies country : especially if the climat therof be contagious and noysome. The eight meane st to obtaine the victorie ouer our foes is, not to permit any to straggle abroad and rob , lest meeting with ambushes, they bee vnawares surprized. The ninth, Marchants, on paine of death, must not transport any newes, prouision, or commodities into the enemies coast. The tenth, valiant men must bee nobly recompenced for their aduenturous acts. The eleuenth rule , to haue a fresh supply alwaies at a hecke; and for that purpose, some of the best

The third booke of
best experienced Captaines must be left
behind, to conduct the rawest sort, and
to traine them vp in martiall discipline.
The twelfe and last obseruation is, that
all transgressors be rigorously chastised,
to the terror and example of others.

The Conclusion, of peace.

Chap. 71.

Cicero.
hb.2.de
Orator.

Left for treating of Martiall affaires,
I bee either termed a fauourer of
contention, or else a simple dizart, as
hauing ^bneuer as yet seene the enemie in
the face, no not so much as their tents:
heere voluntarily I resigne my crest, I
lay downe mine ensigne. In regard
whereof, I demaund an olive branch,
the onely true and vndoubted token
of peace. The reason that thus mo-
ueth mee, is our owne safetie: for if wee
should doe nothing but fight and enter
Seneca in into skirmishes, in the end, our fieldes
Hercule
furence. would remayne without tillage, and the ashes
of our burnt houses as a graue would cover
our

the Golden-groue.

our dead corps. Who knoweth not, that
peace is the end of warre? peace there-
fore must bee established betimes. ^x *Alb Aeliā. li.*
things are soldered together through vnitie, de natura,
but differered through discord. The animal.
Realme of France is a liuely spectacle *cap. 3.*
hereof, which being of late yeeres hackett
by the leaguers, as it were into mam-
mocks, became wel-nigh a pray vnto
the Spanish king. But now being vnited
againe, shée recouereth her former
strength.

Wherfore, O Souldiour, lay downe
thy Musket and Armour, and say not
with the Poet: *I haue as yet long speares,* ^{Homer.}
round shieldes, head-peeces, and glistering ^{lib. 3. I-}
cuiraces. Oh, seeke not to detile thy ^{liad.}
handes in thy brothers bloud. Forgiue
thine enemie, euen as G O D forgi-
ueth thee. Hearken (I pray thee)
what the Apostle sayth, *If it bee possi-* ^{Rom. 12.}
ble, as much as in you is, haue peace with all
men. And againe, *Let the peace of G O D* ^{Colos. 3.}
rule in your hearts, to the which ye are cal-
led all in one body.

Finally, to end this discourse, and
therewithall my booke, I conuert my
speech vnto thee, O Lord of Hostes,
humbly

The third booke, &c.

humbly from the bottome of my heare
desiring thee to sauе vs from the furie of
our enemis, and to sende vs peace in
Christ Iesus, to whom with thee and the
holy ghost, for this which I haue writ-
ten, and for all other benefites re-
ceiued, I yeelde all praise, ho-
nour, and glorie.

Amen.

2.Macc. If I haue done wel, or as the mat-
ter required, it is the thing that I
would: if I haue spoken slenderly
and barely, it is that I could.
I5.

FINIS.

In aureum Magistri Gulielm Vaughanni saltum.

A Vratum vellus vario discrimine Iason,
Medea meritis auxiliante rulit:
Auriferos Saltus paribus Vaughanus adiuit,
Auspiciis Musa sub duce multa ferens.
Tota Domus, tota urbs, Res publica tota labore
Doctior, & cœpit ditor esse suo.
Hinc habet Oeconomus fultos virtute Penates,
Inque Magistratu plenus habetur honos.
Quodque magis, Gens queque operis lætissima tanti,
Instructa eximis legibus, alma viget.
Quid dabit Author tanto pro munere grata
Posteritas? Laudis præmia nuda placent?
Si foret hæc tantis etas ingratia, tacerent
Nulla camen laudes secula sera tuas.

Mathæus Gwin, in
Medicin. Doctor.

JAMES PERROT ESQVIRE
to his assured louing Cousin, the
Author of the Golden-groue.

Thy Goldē-groue yeelds good & goldē trees:
The rootes thereof are vertues of the mind;
The

The branches are wel train'd vp families;
The body is the Common-wealth refin'd.
Good fruit on such good trees do alwaies grow
Whē wisdom reaps, what vertue first did low.

In Paradise, (which was a golden groue)
The tree of life in glorious maner grew;
Which earst, whē Eue did Satans speech approue,
Mans life by taste for euer could renew.

In this thy groue growes no forbidden plant,
Heere all is sound without bad iuice or want,

Of eu'rie tree in wisedomes Paradise,
Thy golden Muse (good Cousin) hath some taste;
Three bookees are planted by thine exercise,
Bookees such, as enuies breath shall heuer blast.

Thrice blest art thou, to whom in yowth befalls,
To bud, and bring such golden vegetals.

Idem ad cundem.

*O*mnia fortuna sunt sublunaria ventis
Subdita; nec constant tot monumenta Duximus.
Si rogitas: ubi sunt septem miracula mundi?
Alterna referent bac cecidisse vice.
Sola tamen fugiunt excusa volumina venos,
Sola animi viuo sunt bona digna cedro.
Crede mihi (Cognate) tuam virtutibus urbem,
Auratosq; lares fama loquetur anus.

Epigramma

Epigramma I. r. s. m. i. v. a. g. u. r.
ad. Authorem.

Auriferos alii soliti promittere montes,
Deducunt bardis nania barda modis.
Aurea tu vero promittens, aurea præstas,
Ducis & auriferis aurea rura modis.

Thomas James Master of Arts, and Fellow of
New Colledge in Oxford, to Master Vaughan
the Author of the Golden-grove moralized.

W^Hilst brothers liue, as brothers they must loue,
As the one wōb, so they one mind must beare,
This Vaughan shewes in this his Goldē-groue,
In this his learned worke without compare.
Two Brothers like two feete so well they goe,
Or like two mariners together row.
The soyle which hath these loving brothers bred,
Was euer held a soyle of great account,
Here Brute of yore his golden time had led,
Whose bruit and fame vnto the skies did mount:
Whose noble seede amongst his issue lowne,
Hath made the Britaines through þ world wel
Known for great soldiers, & resolued men (known
Known for their loue to learning and the Arts;
As these two brothers on the worldes Scene,
Approu'd of late by their true acted parts:

One

The other by his pen deseru'd the same,
His pen was siluer, but his head of gold,
That could so much in so few lines containe;
That in three hooke's could all things so vnfold:
(it all bee three, as learned writers sayne)

Of metals, gold the purest is esteem'd;
Of our late writers, thou as best art deem'd.
The Muses hire is not well ratified:
(Such is their fate in these accursed daies)
But of thy Brother be thou gratified,
Heele pay thee loue, as thou dost pay him praise.
For both your meeds let golde groves abide,
And after death you golden wreathes be ride.

Ad Magistrum Vaughanum de aureo suo saltu
I. Pr. Epigramma.

Tis erat in docto, bene nec discussa, Senatu:
An ciues aurum commaculet, vel alat;
Impulit ad ituprum Danaen Iouis aureus imber:
Impulit Aeronidem per mare Vellus ouis.
Auricolam peperit rixas in sylibus Idæ
Pomum; subiecisseq; Acalanta, proco.
Hic Saltu aurifero cubitem discutis aurum,
Palladi si datur, non maculat, sed alit.

FINIS.

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